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The Pulpit

A Journal of Contemporary Preaching

B. Davie Napier:

The Problem of the Dark

Harold E. Fey	•	Worship and Witness
Henry Kuizenga	•	Thanks, Destiny and Faith
Francis B. Sayre, Jr.	•	Who Owns Space?
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Ross W. Porter	•	No Solitary Christian

JOHN R. BODO
CHRISTIAN PERSPECTIVES IN POLITICS

OL. XXIX, No. 11 NOVEMBER, 1958

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PULPIT POST

"Suffering" the Children

SIR: For more than ten years I have included a story for the small children who sit with their parents in my service of worship. I then invite the children (about first grade and younger) to come to the front of the sanctuary for a brief prayer, after which they leave to have what I hope will be a further experience of Christian learning in another part of the building. I do not believe it harms the dignity of the service of worship. I have five children, the oldest age twelve. From my own children and from other families I am led to believe that the experience has been helpful in making them feel they belong in the house of God. I am sorry the editor of The Pulpit does not approve. I still believe that he who said, "Let the little children come unto me," would approve.

I avoid "Children's Sermons," such as appear from time to time in The Pulpit. Most of them are analogies that can only be understood by a child old enough to understand enough of the regular sermon to need no special fare. I believe that the greatest preaching has always been simple, even when it was profound. Jesus' preaching (and certainly his stories) was so simple that little children can learn from it, though the most learned of men still have not comprehended fully what he taught.

But the real problem for me in your October editorial is its tone. We preachers find it much easier to fume about the bad people who create problems in Beirut and Little Rock, than to and correct the basic attitudes in selves that make such situations sible. We may, like the editor of Pulpit, turn off the "panic button" re-collect our composure; we may cultured and may not become a par a mob that does physical damage others. But we still do harm when self-righteously explode our prejudi about children's sermons, or whate it may be, on innocent people. S hope the editor called back imme ately to apologize to the secretary am sure that if he did so it meant mu more to the secretary than any apol she might read in print some days weeks later. But I can't help think of how that secretary must have f after the editor exploded his feelings her on the telephone. And I wond how she reacted, because of that pho call, to other people whose li touched hers that day.

This is the deeper issue I felt yo editorial raised—the issue of the prej dices each of us has, and the resu when we express them in ways th hurt people. This to me has far mo importance in relation to Little Ro and Beirut than whether we have dignified service of worship at all.

And will the editor please forgi me, for though I have tried to restra them, I am sure my prejudices and m own self-righteousness have slipp into this letter, too.

ALLAN MCGAW
First Baptist Church
Branford, Connecticut

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The Pulpit

A Journal of Contemporary Preaching

LUME XXIX | NOVEMBER 1958 | No. 11

Memo:

WHEN this front-page department was started three years ago, its monthly creation was no ubt meant to be a leisurely thing. I am sure that hen I named it "Memo" I had in mind the rsonal notes that go from desk to desk in an office, casual and unhurried little announcements and reminders jotted down and passed around under no spe- al pressure. But what a dreamer, I. Surely no one ho still pauses at this page needs to be told at is late date how breathlessly these remarks are apped onto paper, how brutally they are ripped om the typewriter and how frantically they are hirled into already rolling presses. It is a fact tested in the very terms of a good many of these emos—they have been written on the fly.

Well, at the moment I am again on the fly and a sweat. I'm on my way to meet the student dy of a seminary which I will shortly be serving best I can. Soon after I arrive I'll be addressing he students and the faculty who will hope (I ope) that their new colleague will chance his heories and principles for theological education.

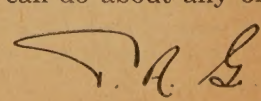
All I know is that I want to cooperate in the aintenance of a seminary where the most thorugh, indefatigable scholarship is put completely the service of the church's preaching ministry. ow this is to be done, remains to be seen. That must be done is the plainest mandate in sight. nd I refer here to more than the usually acknowlged fact that scholarship is of the essence in a eligion which looks back to a Word and inherits he reflection of generations on that Word and is self charged to relate and to make relevant that Word. We who build on the Book have to hit the ooks. Scholarship is the Christian minister's norhal, built-in, idiosyncratic concern.

But that we take for granted, I hope. The *special* ressure on our Christian scholarship today comes hore from the outside than the inside. We in this ffice, at least, think we detect a radical change in he atmosphere in which we are going to be writing, reaching, teaching today and tomorrow. It is a hange that is going to require of Christians more arefully cultivated knowledge and more thorughly weeded wisdom than has been demanded n the last ten or fifteen years.

There has been no great premium on Christian rains for the last decade or so, has there? The hurch has had no great trouble saying simple things to a comfortable people who didn't ask very hard questions in a pretty good time. Oh, we Americans knew that the world was not exactly our oyster, and we were perfectly aware that there were serious problems in the national and in the international scheme of things. But we had some reassurances too that seemed to take care of the main troubles: a well-loved president had things in hand at the White House, we had the bomb, church statistics were ever onward and upward, religion was very big on campuses, evangelism was hot news, books by ministers were best-sellers, faith was a la mode. Things were going our way, and anybody who questioned the significance of what was going on was a mean-minded spoil-sport.

Well, if our antennae are not completely out of kilter, some of us think we're picking up all kinds of signs of change lately. Who knows when the turn came? The president's illness was a shock; Sputnik was traumatic for our national self-confidence. The Chicago Church Federation suddenly refused to sponsor a Graham campaign. Harvard faculty and students erupted in revolt against the religious reidentification of the university; no new departments of religion are now contemplated in any university. And now, unkindest cut of all, those sweet statistics of success go sour. Churches which in 1956 were growing *three times* as fast as the nation, in 1957 grew *one half* as fast as the nation. Our afflatus has sprung a leak all right, and no slow leak.

So what do we do? Hang our harps on the willow and sing a new sad song? Wring our hands, roll our eyes, gnash our teeth? Of course not. We hit the books, we sharpen the wits, we glory in the new brisk atmosphere that will try our minds and temper our faith and test our convictions. Our fellows are going back to asking the hard old questions, and high time too. Christians, who should always be able to out-think the world, will get their chance again. We who go so flabby when floating down-stream, will develop healthy brawn again going against the stream. In parish and on campus we are bidden anew to the discipline of mind and ordering of thought and quickening of imagination which will fit us for the glorious fray. This is no academician's snobbery. This is the preacher's job, the evangelist's charge, the church's chance. I don't know what I can do about any of this. But I do know I want in on the doing. Wouldn't you?



"The Dreadful Eyeless Face of Our Existence" Yields to the Power and Wisdom of God

The Problem of the Dark

By B. Davie Napier

THE Dark at the Top of the Stairs[1] is the title of a play by William Inge, directed by Elia Kazan, now playing with high success in New York. It is the story of a family of four, the daughter about sixteen and the son eight or ten. The concrete darkness at the top of the physical stairs is sonny's problem. When his mother asks him why he is afraid of it, he says simply, "You can't see ahead." But it is poignantly clear that the dread dark exists, for varying reasons, for every person involved in the drama—a dark the *dread* of which at least might be canceled if fractured relationships in the family could be mended. The mother is in essential alienation from husband, daughter and son, because she has never been able to accept them as they are. The son rejects the father and the daughter the mother, both because they sense themselves to be rejected. Brother and sister live in a relationship of mutual unacceptance, and she in that state of consummate selfishness which is self-rejection. And the father, himself hungry for acceptance and affection, is able only to swear with magnificent feeling and, as he would put it, "get the hell out of the house."

The time of the play is the early 1920's and the action takes place in a small Oklahoma town; but in the vivid portrayal of family life under the shadow of the dark at the top of the stairs, in the delineation of the multiple aspects and consequences of rejection within the intimate family circle, I found myself essentially familiar with, or at least understanding of, the predicament of all the participants; and in the redemptive—no other word will do—in the redemptive sequences of the third act, I better comprehended the nature of my own—and all men's—redemption.

[1] New York: Random House, 1958.

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The fact and the anguish of the broken relationship is a universal datum of experience. The essence and the nature of alienation is known in every generation; it appears as a theme in every literature. Modified as it may be in detail from generation to generation, it remains nevertheless in substance the same perennial tragedy. Alienation does not *create* darkness. But there remains the darkness which is a constant accompaniment of existence, that darkness which is *given*, and which may, under relationships of acceptance and love, become least tolerable and negotiable. For this *given* darkness in existence alienation effects only fear, dread, frustration, terror and loneliness.

Grotesque Compensation

Not long ago I went along, protesting only mildly, with a friend who is an incurable sufferer from the new-car itch. We looked at models in the low-priced field . . . ha! Price, weight, power, size and ornamentation are all increased. But what is even more sinister—I mean to use this word—what is even more sinister is the continuing increase in the number of responses which the owner-driver can elicit from his mechanical monster, the power operations it will perform for him, some in automatic or, one might even say, spontaneous response, and others at his touch. And one cannot but wonder if this is not in fact a shameless reflection of the vast breakdown in function of human relationships in our culture—a brazen and at once grotesque compensation for the failure in adequate human responses of acceptance, affection and love.

This is suggested in the discerning poem:

THE ECSTASY OF MR. PRICE
By Morris Bishop

Mr. Price has assumed the fetal position,
Huddled, snuggled, on the driver's seat.
He touches his little hand to the ignition
To feel the great, loving motor beat.

In the upholstered womb he has found security,
He's fled from the world's windy woes away.
O cradling wash of bliss and lost purity!
Almighty Almotor Mother! O Chevrolet![2]

[2] Copr. © 1955 *The New Yorker Magazine, Inc.* Used by permission.

We who are inhabitants, or, as we are beginning to feel, inmates of the Western half of this globe in these years of our Lord in the middle of the 20

ıtury—all of us of this present generation are keenest awareness of a dark at the top of our irs that is a given part of our existence. And we ınot forget this dark and the dread of it even our otherwise brightest moments, for it is always ere, above us and around us, in the gruesomely ggestive form of the carcass of an earth-nurtured, ıssian-bred, air-breathing dog propelled in iso- ion through barren space at literally incredible eed. This is one form of the darkness at the top our stairs; and that our own satellites are aloft d in orbit diminishes the essential darkness not all. A wider circle than science fiction and fun- mentalism may now conceive of the imminent d of the world!

This is of course only one form. The dark pos- sses myriad shapes as any child, or any sensitive ult, knows too well. Recall this description of elen Detweiler in Cozzens' novel *By Love Pos- ssed:*

> Close to Helen's consciousness, nearly impinging on it, was . . . the forbidden horror, the dreadful eyeless face of our existence. In a desperation . . . Helen pushed back the horror; refused to look. On the world she never made, she imposed with all her strength a pattern of the world she wanted—a place of peace, of order, of security; a good and honest world; the abode of gentle people, who, kind-minded, fair-minded, clean-minded, remarked the perfect man and beheld the upright; and who, once believed into existence, could alleviate . . . Helen's recurrent anguish of trying not to know, yet always knowing, that in the midst of life we are in death.[3]

The dreadful eyeless face of our existence! The ark at the top of the stairs! I have attended re- ntly both a Protestant Christian funeral and a rotestant Christian wedding, and at both I found yself wondering if the church does not in fact, lthough certainly not in intention, play Helen's ame of concealing or misrepresenting the real face f existence. And I say this from within the hurch; I speak with concern.

Art with a Message

The contemporary world of the arts—drama, ainting and the novel—has compelled us far more rcefully than the church to face the dark of our xistence. The success of the plays of Tennessee Villiams for example is certainly not due to the uality of the bizarre or the purely raw. Ours is ot a generation subject to shock. Williams' plays re successful not because they are dirty but be- ause they confront us with a dark we know to be eal, with the same face of existence which we ense and see!

I say the dark possesses myriad dread shapes. he grim, eyeless face of existence takes many orms. But, as any child or any sensitive adult lso knows—as Inge knows but perhaps not Wil- iams—the myriad forms of the dark are rendered olerable, or even dispelled, when one enters the ark in the knowledge that he is loved and that he ay love and accept in return, without fear of ebuff or rejection.

In the new Inge play the teen-age daughter, Reenie, who has known nothing but unsupported dread in the dark of her life, has a blind date with a boy named Sammy. Sammy's mother is a bit-part Hollywood actress whose career, Sammy tries to say loyally, does not permit her having him with her. He never knew his father, nor any of his mother's subsequent four husbands. He has spent his brief days in military academies—an unloved Jew this Sammy Goldenbaum, constantly re- minded of his alleged inherent unlovableness. A boy and a girl, Sammy and Reenie, both sensing in the other the same desperate need, but in one evening's date, unable to reach each other. In the early morning, Sammy kills himself.

Secular Conversion

Do you know what happens? The family as a whole—father, mother, daughter, son—experiences a secular conversion, if any conversion is really secular. In the death of young Sammy Golden- baum, despised and rejected all his tragically short life, this little family learns for the first time that acceptance is essential; that to live without it is not life but death already; that mutual acceptance is possible and that love, thus regained, is more than adequate to neutralize the dark at the top of the stairs.

Now don't stay away from the play because you think it is pious or sticky. I do not believe it is. *I* may be, but that is another matter.

When I put this sermon down in first draft, I had no idea whether William Inge was at all aware of writing a play of human redemption in terms analogous to the Christian gospel. I did not know whether *he* knew this or not, but I knew it. So I wrote him of my feelings about his play and he responded on the day of the New York opening of the play. Now if I seem casual about this, forgive me. I am not at all casual about it. I am not in the habit of corresponding with distinguished play- wrights. Mr. Inge wrote:

> My play opens in New York tonight and I am quiv- ering a little today with anticipation. I want so much for people to see in the play what you did. I found your letter waiting for me at the theatre last night and read it just now. I couldn't wait to respond. As a writer, I work always with a dim consciousness of my deeper meanings, but I had felt some theological im- port to the play. Your letter is wonderfully sustaining. I'm taking it to the theatre tonight to show to Mr. Kazan, who will appreciate it, too. I just called him about it. He wants to read it to the cast.

Mr. Inge is obviously grateful for this under- standing of his play; and I don't wonder, if this review by an outstanding New York drama critic is typical, and it is typical of the reviews I have seen. This reviewer liked the play tremendously, as critics universally have. He wrote: "Call *The Dark at the Top of the Stairs* Mr. Inge's finest play." But how thoroughly secularized have we become—no, how, now, totally unknowledgeable in the Bible—when one of New York's finest critics can say of all the characters in the play, "Nothing of consequence happens to any of them" and can summarize although not quite dismiss the role of

(Continued on page 18)

[3] James Cozzens, *By Love Possessed* (New York: Harcourt, Brace and Co., 1957). Used by permission.

The Bible, While It Gives Us Light,
Does Not Absolve Us From Using Our Eyes

CHRISTIAN PERSPECTIVE

I BELIEVE that most of us accept the thesis that it is our duty and privilege to be concerned with politics not only as citizens but specifically as Christians. The ballot box or, rather, the voting booth and machine, are indeed fundamental symbols not only of our political system—call it a republic, call it a democracy—but also of the spirit of evangelical Christianity. For politics is more than government and parties: it is the ordering of the whole life of the "polis," the community, since the power and the activity of governing bodies reach into every corner of every citizen's life.

John Calvin, the Reformer, showed his insight into the religious dimension of the political process when he wrote in his *Institutes of the Christian Religion* (Book IV, Chapter XXV):

> The exercise of civil polity . . . is equally as necessary to mankind as bread and water, light and air, and far more excellent. For it not only tends to secure the accommodations arising from all these things, that men may breathe, eat, drink, and be sustained in life . . . ; its objects also are . . . that the public tranquility may not be disturbed; that every person may enjoy his property without molestation; that men may transact their business together without fraud and injustice; that integrity and modesty may be cultivated among them; in short, . . . that humanity may be maintained among men.

Concern and Application

Concern with politics appears not only in Calvin and his fellow Reformers but more important—throughout the Bible. The word may not be there, but the concept and the realities are ever present, implied on the deepest level in the doctrines of the Creation and of the Incarnation. From the doctrine of Creation we learn that no sphere of human life escapes the active interest of a just and loving God. From the doctrine of his incarnation in Christ we learn the full extent of his self-giving love and conquering justice. His name, indeed, is Emmanuel, "God with us," for he insists on going with us not only to church but to the polls, an long before any votes are cast—to ward meeti and coffee hours, party rallies and informal c sultations, press conferences and top-secret c claves, wherever genuine political decisions shaped and reached.

But to apply religious, and specifically Christi concern to particular political situations is a c plex business. Our major authorities, beginn with the supreme authority, the Bible, take only so far. Circumstances have changed so grea since Biblical times or even since the time of Reformation that we may easily be baffled or m led. How, for instance, should we interpret obviously "political" story of King Ahab a Naboth?

Ahab was an oriental monarch ruling alo (except for the help of his wife) with absol power, by the "divine right of kings" which w not fundamentally challenged until the dawn our so-called modern era. Naboth had certa rights rooted in tradition, but he had no effect recourse against a king. Clearly, the relative po tions of government and people are quite differe in 20th century America.

Ahab's clash with Naboth was in the nature a personal conflict, one man against another. B today government and the political processes whi produce, maintain and modify justice are far mo complex and impersonal. The personal element never missing, to be sure, but the methods a radically different. The question of Naboth's vin yard today would not be settled by murder: might be settled by zoning. A powerful "intere group" might wish to take over or hold on to t rightful possession, material or spiritual, of a le powerful or powerless person or group of perso It would all be legal, plausibly defended, perha even appealing to popular sentiment, but the n result would still be injustice, injustice masquera ing as law, injustice draped in the flag of the co mon good.

At this juncture we begin to wish more fervent for a clear, direct "word from the Lord" carrie by one who is attested as his prophet by "miracle wonders, and signs." Elijah's mission was clea and Ahab did not even try to dodge him. Instea he greeted the prophet with a trembling, "Hav

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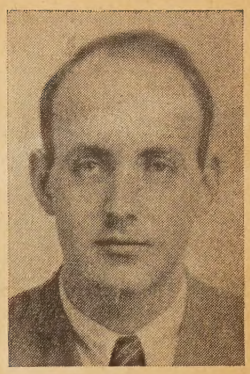
By John R. Bodo



N POLITICS

u found me, O my enemy?" while Elijah infalli- y predicted the specific judgment to come—the ood, the dogs, and the downfall of Ahab.

But as much as we may wish for such simple, rect guidance from God's word, or, for that atter, from the writings of our sixteenth and venteenth century spiritual forbears, we are rced to admit that such guidance is not avail- le. The use of the Bible as an arsenal of proof xts to bolster particular political positions is the vorite refuge of the scoundrel. The Bible does ve us light but does not absolve us from using our es. It gives us general criteria but the specific plication is our responsibility and must be made our risk. It gives us perspectives for our partici- ation in politics, but the decisions and the action ust be our own.

Justice

Hundreds of years after King Ahab and some venty years after the death and resurrection of hrist, Paul stood before Felix, the Roman gover- or of Judea. It would be wrong again to read to the situation anything which the historical ntext does not warrant. Nevertheless the image Paul speaking freely, intelligently and trench- ntly to the highest political figure of his country suggestive; and Paul's argument suggests per- pectives by which Christians as citizens may be uided in any age.

For one thing, Paul, the citizen, was concerned ith justice. He wanted justice for himself, to be ure, but his real concern was with justice for all hen, because he knew that God was passionately oncerned with justice. It so happened that Felix as crassly corrupt—so much so that few public fficials today would dare follow his example all the ay. At the same time, there was an easy tolerance f corruption in the government of Rome's distant rovinces which makes Felix appear more typical han monstrous. The laws of Rome were quite ood but, like all laws, they needed to be observed y those who were supposed to govern by their etter and spirit. Paul was appealing to Felix's con- cience in the name of the law, because he knew hat the law was designed as a framework for ustice.

But, one may object, what is particularly Chris- tian about demanding justice, about working for the observance of good laws and the revision of laws that are dated or unjust or both? What does this have to do with Christ's law of love? "People cannot be legislated into loving one another," says the stand-patter, the segregationist, the pious de- fender of the *status quo*. But the biblical view of man and the experience of centuries of painful struggle for human betterment tell us otherwise. Of course, the law is no substitute for Christian love which is a deeply personal response to God's love and is then revealed in love and self-giving to others. But the law can create a framework of justice, of opportunity and community, within which love becomes possible. It is idle to talk about Christian love between persons or groups of per- sons who, because of segregation—whether of na- tion, race, or caste—cannot even meet as human beings, equally protected in all worthy endeavors, equally restrained in all socially harmful pursuits. As long as we continue to be sinners, steeped in individual as well as corporate selfishness, we shall have no right to dream aloud piously about Chris- tian love unless, by courageous and informed par- ticipation in the political process, we create and cultivate justice, the soil which love requires for its very life and growth!

Self-Control

Paul also reasoned with Felix about self-control. The direct reference was to Felix's marriage to Drusilla whom he had schemed away from her first husband. Felix was justly alarmed; private misconduct was not a political asset even by the lenient standards of the age. But the criterion of self-control goes beyond the immediate context, both negatively and positively.

It reminds us, negatively, that the personal mores (or our judgment of the personal mores) of a political candidate or office holder do not furnish an absolute criterion of his fitness. America's most long-winded "pre-Civil War" politician, Mr. J. Strom Thurmond, was recently elected "Christian Politician of the Year" by some organization be- cause he happens to be a total abstainer! On the other hand, many good Christians turned against former President Truman because of one less-than- dainty volley of words shot at a sniping columnist.

Of course, it would be wonderful if the most highly qualified candidates for political office could also be models of marital and paternal virtue, abstainers from everything that has ever been called a vice by anyone, and generally paragons of Christian perfection. Unfortunately such men are rare, to say the least, and even if one should be found, he might make a complete fool of himself in political life where progress is achieved not by self-righteous individualism but by mature give-and-take, not by moralistic prattle but by thoughtful compromise in the direction of worth-while social goals.

Hence, self-control also suggests something positive. It reminds us that responsible participation in politics, whether as a candidate or office holder or as a citizen, must be tempered with a recognition of the demands and interests of others. No man is good enough to be completely independent and impartial in his view of what needs to be done. He may be grossly partisan, committed to the most selfish goals of only his own narrow group, or he may be relatively informed and fair-minded, able to yield to the wants of others—including those of his opponents—not just grudgingly but graciously. The fact remains that no man can be trusted completely without the controls imposed on his personal and group selfishness by the equally selfish, equally partial interests of others. Because of our need for such self-control—enforced by the discipline of politics—our two-party system, in which all the angels are not in one party nor all the devils in the other, is a rather satisfactory arrangement, even from a Christian point of view.

Judgment

The last perspective which Paul opened to Felix was that of divine judgment. Here again we have an insight which may be treated in a sterile fashion to bolster our prejudice that all politics is crooked, and that therefore staying out of politics is staying that much farther out of the path of God's wrath.

But this was hardly the thrust of Paul's thought. He took seriously the final judgment by which God would separate the righteous from the wicked. However, he was more concerned with bringing Felix to a sense of God's *present* judgment, to show him that not only his person but his office and the political system of which he was a part were even then under God's judgment.

This is an unchanging Christian perspective for politics and political parties and leaders: that no program, no system, no solution is ever perfect, free from the taint of human sin, exempt from God's judgment. "Our little systems have their day, they have their day and cease to be," wrote Tennyson; and though he was speaking of philosophical systems he might as well have been speaking of political arrangements. Beyond the changing demands of political expediency (which need not be a naughty word!) there are the changeless, absolute demands of God by which all social, economic and governmental arrangements are judged, with a depth of insight possessed only by God, until they all stand stripped of their technical complexities, showing only what they have d to persons or for persons, for better or for wo

In this ongoing judgment of God, yesterd vanguard easily becomes today's rear guard; terday's progress degenerates into today's re tion; and yesterday's "freedom fighters" are he babbling, "Back to God!" as if, in the forw march of the human race God were ever in rear in the "golden age," in the "good old day as if he were not always up ahead! No, this d not mean that we are getting better and bet This does not mean that the desired Utopia—b the communists' "classless society" or our gadg filled peace-and-plenty—is just around the corn It means rather that God is a living God, dee involved in all our affairs, judging us all the ti It means that he does not let us rest on yest day's achievements or on today's precarious co of ease, but prods us onward into fiercer self-exa ination, into costlier struggles for the extensi of equal opportunity for all, and into a deep realization of our own need for forgiveness and our duty to forgive.

Veterans' Day Prayer

WE thank thee, God of our fathers, for t founders of America and for all those wh through the centuries past, have sacrificed in pea and war for our nation. While we give thanks f the peace that is ours, our hearts are heavy wi the world's woes. We lift up our voices with mu titudes of others against our common foe, war.

We pray for those who still mourn loved on lost in the last conflict, and for comrades who st suffer in hospitals and asylums from the ravages its destruction. We pray for victims in many lan —homeless children, exiles, and refugees—who wa the unending road of suffering. Comfort and a these unhappy people, O God.

Guide the statesmen of our country and of a nations. Give to them and to us the patience t understand viewpoints different from our own, t be tolerant and willing to sacrifice our national lo alties for the greater good of humanity. Turn u from misguided ways; redeem us from fear, hatre and bloodshed. Grant that the divided peoples o the earth may reach beyond fortresses and propa ganda, and join hands in cooperation. As we hav sacrificed together to preserve ourselves in time o war, so may we work together to establish interna tional order.

Restore our broken world to the ways of peace we implore thee. Show us what we may do to hel mankind, and through us create the will to peace Draw all men unto thee and one to another by th bonds of thy love. Make thy church one and fill i with thy spirit, that by thy power it may unite th people in a brotherhood in which justice, truth an freedom may flourish. Through the name of th great peacemaker, Jesus Christ, our Lord. Amen.—*Robert M. Bartlett, First Congregational Church Shrewsbury, Massachusetts.*

n the Joy of the Lord
Our Strength

Worship and Witness

By Harold E. Fey

WE come to church to worship God, and this act in itself constitutes a witness to God. Worship is something which bears thinking about. n hundreds of thousands of churches in this land one and in many more in other countries men nd women and children lift their songs and their earts to the Eternal. In plain meeting-houses uakers meet for worship in silence; in lovely athedrals liturgical churchmen worship in pomp nd ceremony. In rich and favored communities, n poor and isolated villages, in open country places, eople assemble for worship. In some lands it is legal for men to worship God as their consciences ictate, yet some assemble secretly in defiance of w and at the risk of suffering and persecution. verywhere men turn aside from ordinary pursuits o a quest for something which ordinary living does ot give; for an experience which cannot be fully chieved in solitude; for an enrichment and an rientation not to be found in the common life.

Let me say right away that I believe we worship hat is real. We worship God "in spirit and *in ruth.*" God is not a blessed hallucination cre-ted by our prayers or our assemblies for prayer; efore the world was, he existed; after it has dis-olved in nuclear fire he will still exist. He is not ade by the masters of words or the artisans in tained glass; he is not fashioned by muted music r sacramental acts. Before the Scriptures which oint toward him were written he was the creator f heaven and earth. He inspired the sweet singers nd the thundering prophets. Above all he was the ather of our Lord Jesus Christ.

> God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you are saved) and raised us up with him and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship.

Because we worship what is real, worship is our road to reality.

Worthship

What then is worship? Essentially worship is courtesy or reverence paid to merit, to excellence of character; it is praise and honor given to that which is eminently deserving of reverence. The word worship comes from two words—worth and ship, worthship,—the reverence due to worth. Worship celebrates that which is desirable, valuable, useful in the highest sense. It elevates that which is excellent, virtuous, of high repute, of the noblest dignity and worth.

But worship is not a bow to an abstraction or an ideal, which might be inferred from what has been said to this point. Worship is directed toward a person, who in some ancient forms is still addressed as "your worship." In the history of the use of the word it is a person who is considered to be deserving of esteem or honor, to be worthy of deference because of worthiness. It is personal excellence which is honored. And it is in this sense that the worship of God must be considered. We pay supreme honors to God because he is a *person.* Reverence and homage are his due, not because of his power alone but because of his total nature and character as person. In him we honor and respect that which is supremely worthy of respect in persons. We revere the highest we are capable of knowing in love and wisdom, in virtue and knowledge, in beauty and righteousness, in merit and worth. Worship makes no sense if its object is viewed as an abstraction. It is an incarnation.

Worship has been going on for a long time. In the church, forms of praise and prayer have been refined by devoted and sensitive souls through many centuries. These ceremonies are or may be a sort of poetry of devotion, a symphony of words and deeds done together to express esteem for God, who is the highest and best. When rituals of worship are gone through without understanding or reverence, they are nothing more than superstitious magic, no matter how elaborate, precise or beautiful. But when they are what they should be, they are a means of grace, even if crudely done.

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The *object* of worship is God. God is the person whom we know through Jesus Christ, who lived in history and bore out infirmities in a body like our bodies, who was done to death on the cross by sinners like ourselves, whom God raised up as he will raise up in his own good time all whose faith fails not.

The *subject* of worship is yourself and myself, who are also persons. We worship God by the exercise of our own free will and intention. We could choose never to worship; never to assemble together with others of like faith and hope; never to give reverence or honor to him who is our creator and redeemer. We could decide never to recognize the highest excellence, the noblest virtue, the most eminent dignity and worth. We know we have this freedom and to our loss we sometimes exercise it. We are aware that nearly half the people in this supposedly Christian land never open their hearts to him who says to us all: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." They never join those who joyously declare: "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

A Positive Act

Worship is a positive act of service to God. The point requires emphasis because some theologies say today that God is so perfect and so remote that he needs nothing we can do for him. Worship is something which we can give or can withhold. Christian assembly is called a service of worship because it represents something done for God. The Lord of the universe is greater, his kingdom is wider and richer, because we worship here. If I give that which I alone can give—reverence to my father who is in heaven, I have served God. Each individual is unique. In all history there has never been, in all the future there will never be, another person with exactly the same personality, with like memories, with identical judgments, with the precise thoughts, needs, hopes and dreams which each of us possesses.

You alone can decide whether or not to engage this whole unique personality in service to God, in the service of worship. Your decision is final. You can determine, you alone can determine, whether you are to make God richer or poorer by giving or withholding the worship which is properly his and properly yours. This does not mean you are the master of your fate, the captain of your soul. You cannot save yourself, but you can surely determine whether to give God's grace an opportunity to save you, to meet your inmost needs, to create in you the excellence which in worship you adore. You must choose. Nobody else can do it for you. You choose each Sunday. Someday you will choose for eternity.

An appeal for men and women and children to give themselves more wholeheartedly to worship might be based on the subjective need we all have for refining our values, for upgrading our conceptions of what is good, true and beautiful, for elevating our ideas of excellence, of virtue, of dig and honor. The times corrupt, drag down, degr Television and other media of mass communica have given the cheap, the vulgar, the ignoble t opportunities for leadership. It is not the faul mass media that men prefer to view baseball ga prize fights and revivals to meetings of the Secu Council or of church assemblies or lectures science or discussions of great books. It is the f of ourselves, the people, whose appetites are vu and low, whose taste is for the cheap and rauc because we have not learned really to worship Lord in the beauty of holiness. God is in hist and it is our duty regularly to stand before judgment of his terrible majesty, to be measu by him who is high and lifted up, to repent of vulgarity and to be cleansed by his forgiveness.

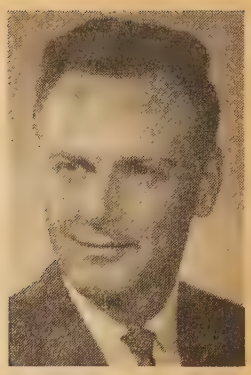
Worship is praise, deference, adoration, hom given to the ultimate object of respect. It is c fession of unworthiness as seen in Isaiah: "Wo me for I am a man of unclean lips and I dwel the midst of a people of unclean lips: for mine e have seen the King, the Lord of Hosts." Worshi rendering repentance for sin, repentance bef God for alienation from that which is most hi Worship is also the experience of forgiveness. Isaiah's imagery, it is the angel with the sear live coal from the altar with which he touches unclean mouth and says: "Lo this hath touched t lips, and thine iniquity is taken away and thy forgiven." Worship is witness: It answers the qu tion, "Whom shall I send and who will go for m by saying, "Here am I, send me." We may worship hear and be impelled to obey the terri command: "Go and tell this people, Hear ye inde but understand not and see ye indeed but perce not . . . until cities be waste without inhabitant a houses without man and the land become utte waste." Finally, worship is triumph: "The peo that walked in darkness have seen a great ligh they that dwelt in the land of the shadow of dea upon them hath the light shined." A world whi dwells in the shadow of nuclear death needs rediscover the searching, the frightening and co forting discipline of worship. It needs to rediscov God as the vital present experience of living fait

Person to Person

If all of this sounds formidable, it is because v have failed to discern that worship is fundame tally person meeting person, the individual meeti God, the congregation bowing down in the presen of the Most High. We may see shadows of m and gods moving, as Plato saw the shadows on t wall of a cave, but miss the reality of the meeti of man and God. We can come closest to the reali of personal confrontation in the Lord's Supp Before the church had a New Testament, or bui ings, clergy, sermons or any prestige or honor, made the Lord's Supper its central act of Christia worship. Here the whole gospel is dramatized. N other act of faith and worship speaks so profoundl to human needs and yearnings. Here the livin Christ gives and we receive. Here we are made or

(Continued on page 21)

God's Way of Love Cannot Be Reduced to a Handy Formula of Control For Us



Thanks, Destiny and Faith

By Henry Kuizenga

We know that in everything God works for good with those who love him. Romans 8:28.

THE King James Version of the Bible translates these words of Paul in this way: "We know that all things work together for good to them that love God." This mistranslation of Paul's words rather readily suggests that Paul means to say that our love for God can cause the universe to work to our advantage. According to this interpretation, our Pilgrim Fathers celebrated their first Thanksgiving in the fall of 1621 in gleeful delight over the fact that their love for God had gained for them a rich harvest of food. Paintings to depict that early feast are likely to show tables groaning under the weight of roast stuffed turkeys, steaming English puddings and juicy pies.

But the facts about the Pilgrims' economic situation that autumn suggest rather that their great thanks were only incidentally connected with their modest store of provisions. They were not patting each other on the back in a sort of victory celebration because they had by their piety maneuvered the Almighty into a position where he had no alternative but to grant them comfort and security. They were humbly thanking God for their love of him which somehow gripped their lives and would not let go, for their sense of destiny which inspired them to work for the realization of that love in a new land, and for their faith to believe that God was working with them.

It is hard for us to recapture this spirit. We find it difficult to get our eyes off that first Thanksgiving dinner table. We attach the Pilgrims' thanks to their food. That may be why we seem to believe that the more food, drink and general material comfort we introduce into our celebration of this national festival, the more faithfully do we carry out its theme, the more accurately do we honor the memory of our sturdy forbears.

With the coming of Thanksgiving and Christmas, we Americans will slip into a great orgy of eating and drinking conceived and executed on a scale whose vastness is perhaps unequaled in the world or even in history. A survey conducted a few years ago by the Metropolitan Life Insurance Company showed that 25,000,000 Americans are too fat for good health. Thanksgiving has become a sort of pagan festival of the harvest, and the entire holiday season from the last Thursday in November until the second day of January has become a period dedicated to the god of obesity. We recall from one of A. J. Cronin's novels the words of the priest who counseled the disturbed and corpulent matron who came to him to find peace of mind: "Eat less, madam, the gates of the Kingdom are narrow."

Now, if, as we Americans seem to feel, a man's gratefulness will be proportionate to his material possessions, then we ought to be vastly more grateful at this Thanksgiving time than the Pilgrims were on that first Thanksgiving Day. But are we? The fact is that there is about as much difference between the size of our thankfulness and theirs as there is between the size of our fortune and theirs. They were about as grateful as we are prosperous. We are about as grateful as they were prosperous. With little, the Pilgrims gave great thanks; with much we give small thanks.

Why this disproportion? The answer lies, I think, in the explanation of the difference between the two translations of the New Testament passage we are thinking about this morning. The King James Version renders it in the nature of a scientific formula: "We know that all things work together for good to them that love God." Our reaction to this kind of statement is likely to be the same one we have to a scientific formula. You fulfill the terms of the formula or hypothesis and then you get the results it promises.

An Impossible Formula

Let us look at this particular proposition: "We know that all things work together for good to them that love God." The important words here are *love* and *good*. If we love God, the formula says, then everything is bound to turn out right. But what constitutes real love for God and what is the good you expect as the result of such love? Who knows? These are incalculable factors. You cannot

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reduce a scriptural proposition to a scientific formula. What happens when you try to? You put your own interpretation upon the most important terms, in this case *love* and *good*. What do you mean by love for God? Piety, saying your prayers, maintaining a reputation for decency, church membership, paying into the church budget, and a few more such things—put them all together and then God will be obliged to see that in your life all things work together for good. What good? Whose good? Why, yours, of course. And what do you understand by goodness? Why, success, a feeling of security and significance, an abundance of good things, long life, freedom from sickness or pain. For practicing our idea of love to God, we expect results in terms of what we consider good.

But, my friends, the communists' cynical interpretation of our faith and culture is based upon our preoccupation with making this formula work. They say, "Your interest in spiritual values is conditioned upon your possession of material advantages. You require a thick cushion of comfort for your spiritual culture. Take away your material blessings and then what would happen to your faith and then how grateful would you be to your God?"

Indeed, there is nothing very inspiring or thrilling about our thankfulness as long as it depends upon our material prosperity. For if our thankfulness depends upon the degree to which we can make the formula work, then we shall never be very grateful, for we shall never get as much as we want. The American economy will see to that. It is always way ahead of your income. The American consumer is like those greyhounds in those races where the dogs chase a mechanical rabbit. The faster the dogs run, the faster the race-track engineers make the rabbit go. It is impossible to catch it. But the dogs keep trying. We are like that, aren't we? We want prosperity. We keep chasing it. Someone is always changing the styles and standards so that we can never quite make it. Yet we keep trying.

But the effort takes everything we have got! Who has time in a race like that to stop to be thankful? Frustrated and exhausted, who has the spirit to be thankful?

And now there is Sputnik. Just when we Americans were boasting of the highest standard of living in the world and in history, along come the Russians to prove that in the very field where we thought we were supreme, they have taken the lead.

Our trouble is that somewhere down the years between the time of the Pilgrims and 1958 you and I have been tricked into believing that the abundant life of which Jesus speaks in the New Testament is identical with the American high standard of living. And meanwhile we have forgotten that Jesus also said, "A man's life does not consist in the abundance of his possessions."

So, though we have much, more than any, we have little of the strong, buoyant and exhilarating thanks which the Pilgrims knew or which rang out from the dungeon in Philippi when it held Paul and Silas as prisoners. We stand to sing, "Now thank we all our God," but how many of us, deep in our hearts, are asking while we sing, "Who is so dar thankful?"

Why this disproportion? Study the other tra lation of our morning's Scripture, that in the vised Standard Version: "We know that in eve thing God works for good with those who l him." This is not a formula. It is the grateful pression of man's love made in response to Go love. The Pilgrims were thankful for the humblen which made it possible for them to acknowle the grip of God's love upon their lives; for the se of destiny impelling them to establish the way God's love in a new land, and for their faith t in this task God was working with them.

These three ingredients make the thankful hea The first is humbleness. We have to be care with this virtue. It so easily leads to self-righteo ness. Martin Luther said, "True humility does r know that it is humble."

Christian humbleness is the recognition that t world is vast, that there are myriads of persons equal value with you, of whom you are only o who also live and hope and aspire. Christian hum ity is the realization that when trouble comes yo way, it is not God taking a cosmic "poke" at you is the knowledge that your sorrow is not unique human experience. It is knowing that the gratifi tion of your wishes, success on your terms, m have little to do with the accomplishment of Go will and may therefore not be essential for t success of ultimate goodness. Christian humblen is falling in love with God's whole scheme of thin and acknowledging that while it is for you, it also beyond you. It is seeing your own life in t light of God, seeing it in true perspective, a ceasing, by consequence, to be anxious about yo own ambitious problems. It is knowing that t world is not centered in your interests. It is kno ing that you will gain your true stature by lookin away from yourself to the universe, your fell man and God.

Christian humbleness is sitting still long enou to learn that God *is* God. It is sitting still lon enough to let it dawn on you that there is a God good which is not yours, but which God wishes t make yours and for the establishment of which i the wide world he invites your cooperation.

Sense of Destiny

The second ingredient of the grateful heart a sense of destiny. The Pilgrim Fathers left th shores of the Old World. Life, it seemed to them had reached a stalemate there; the flight of th human spirit had been arrested; the wings of huma faith had been clipped. They, like Abraham in U of the Chaldees 2500 years before Christ, wer restless with a sense of destiny that comes wit knowing that there is a God's good working in an through all things and with knowing that one da a man must at any cost yield and work with it.

Elton Trueblood has said, "Our tragedy an even our stupidity is that we think we can hav Christ's peace without wearing His yoke."[1] I

[1]Elton Trueblood, *Life We Prize* (New York: Harper & Brother 1951). Used by permission.

erica, we have everything the Pilgrims did not e, all the rich resources, the technical and in- trial wizardry for which America has become orious. We have everything they did not have; how many of us look out upon the evils we st face, the strong forces of communism, for mple, with misgiving, dismay and sinking rts. We have no sense of destiny even to match t of the Communist world. Writers like Archi- d McLiesh and Barbara Ward rightly sense that battle between the East and the West is not primarily of arms, but of faiths. Our danger is that we shall run out of arms but that we shall heart, that we shall forget the real distinction ween communism and Christianity. Our danger hat in our heart of hearts we shall disbelieve in destiny, that we shall secretly pity Christ on cross and distain the martyrs as fools. Our grim Fathers cleared the forests; we think it is much to rake the leaves at less than $1.25 an ur. True thankfulness presupposes a sense of stiny. A. E. Housman expresses it in one of his ems for young men who die at war:

> Here dead lie we because we did not choose
> To live and shame the land from which we sprung.
> Life, to be sure, is nothing much to lose;
> But young men think it is, and we were young.[2]

Interpreted Faith

The third ingredient is faith. A religious sense of stiny can be a vicious thing. Karl Barth says at religion can be the worst form of idolatry. istorians tell us over and over again that the worst rants are religious tyrants. Hitler was one. So e the dictators in the Kremlin. In seminary I rote a fellowship thesis entitled "Christianity and ommunism." I read a great deal about the philo- phical interpretation of the communist ideology. hey call it Dialectical Materialism. They believe here is something afoot in history for which they e the executors. They believe that successful con- uest by communism is inevitable.

Let us be careful not to interpret our faith that ay! The way of God's love with men and the ay of our response to God cannot be reduced to formula whereby we may dominate the world y what seems right to us. It is our faith rather hat "God works for good with those who love im, who are called according to his purpose." Vorking in companionship with God is something ther than seeking to impose our will upon the orld by wresting God's sovereignty from him.

The eleventh chapter of the New Testament ook of the Hebrews tells of all the heroes of faith ho from the beginning wrought with God to es- ablish his way on earth. At the end of the chapter e read, "And all these, though well attested by heir faith, did not receive what was promised, ince God had foreseen something better for us, hat apart from us, they should not be made per- ect."

You and I have to be in this too, with God. Is it ot unbearably conceited of us mortals to imagine, as you and I often do, that in our struggles for liberty, for freedom of the spirit, for goodness, truth and beauty, for the virtues of patience, kindness and sympathy, that in our travels in the land of science, letters and all arts, we are alone? Are we not insufferably conceited when we suppose that with the vast and infinite universe for our setting, we microscopic specks upon an infinitesimal sphere have by ourselves unaided conceived what in all this universe appears to be most worth-while?

I remember that when I was in college, they told me that it was foolish to suppose there could be another planet anywhere in the universe like ours where life could be possible. Now they tell us the opposite, that it is foolish to believe that there are not thousands of other planets in the universe where life could be possible. Then by the tenets of our faith we know that God is at work in thousands of worlds to establish his way.

But not without us! At this time of interplanetary travel and the penetration of outer space, we face more thrilling opportunities to work with God to accomplish his good than ever the Pilgrims did. Did ever Christians have greater cause than Christians today to thank God for his grip upon their lives, for their sense of destiny and for their faith that God is at work with them to realize it? Therefore, "Work out your own salvation with fear and trembling, for God is at work in you."

[2] *Collected Poems of A. E. Housman*, Copyright 1940 by Henry Holt & Co., Inc.

Senate Prayer

GOD, our help in ages past, our hope for years to come, by the power of thy spirit lift us into thy presence where we may obtain the help thou alone canst give. Thou hast given us life and by thy love thou dost sustain us in life. Thou dost know us better than we know ourselves; thou art acquainted with all our ways.

In thy great wisdom, minister to the personal needs of each of us. The need of one is not fully the need of another. Thou dost know this, and so do we. Thou art aware of our frustrations and anxieties, our fears and our sorrows. Uphold each of us we pray in every situation, if not in his way, then beyond his way.

God of grace and God of glory, whose will for all the world is justice and peace, be very near to those who guide the affairs of nations. Every hour brings to us the mighty fact that we do not live unto ourselves alone, but are linked inseparably with all mankind. In the difficult decisions our leaders are called upon to make, often when the way is not clear, grant them wisdom and courage. If it be possible, O God, bring speedily that day, because all the peoples consent to conditions for it, when nation shall not lift up sword against nation, neither shall they learn war anymore. Through Jesus Christ our Lord and Master. Amen.—*Presented before the opening session of the United States Senate on August 7, 1958, by Warren Arthur Nyberg, First Methodist Church, Red Wing, Minn.*

Who Owns Space?

By Francis B. Sayre, Jr.

And God called the firmament "Heaven."
Genesis 1:8.

GOD made it, called it "Heaven," and then left us to find out the starry secrets of his handiwork. Over the verdant finitudes of Earth, God spread the mystery of space, and challenged man's questing mind with the awesome puzzle of infinity, and leads him still a merry hide-and-seek across the endless emptiness—until at last it may happen, as the seer of the Book of Revelation dreamed, that "there was opened the temple of God that is in heaven; . . . and there followed lightnings and voices and thunders, and an earthquake, and great hail." For who can foresee the cataclysmic consequence of throwing open the door of cosmic immensity to that same insatiable race of humans which God first made in his own image?

When Columbus set foot upon an unknown continent, he opened up a world that was new, brand new, and the Old World is not through adjusting to it yet. But the day when the Spanish captain dared to drop below the horizon, thereby proving that the earth is round, is as nothing to the day on the threshold of which we now stand: when man shall for the first time escape his terrestrial prison, and enter the vast dimension of unbounded speed and power where hitherto only celestial bodies have moved. Not since the sea thrust up the first primitive amphibian to explore the strange region of the dry land has there been such a transition as that which just now opens up to mankind undreamed possibilities.

Now I am reminding you of all this today because there has already started in the world an extensive discussion of the question as to *who owns space!* Isn't it just like us to begin already an argument about that!

No sooner was Africa opened up, and the Americas, than men rushed to carve out pieces for the selves. And now that outer space is penetrat there are some who would love to stake *it* out, t dividing it—as the lower regions of the air are ready divided—into columns of sovereignty ris infinitely up over each nation's territory.

The Moral Side

This is the point precisely where the moral s of things begins to take shape. For here is wh you run smack up against what the Bible sa "*God* made the firmament and called it 'Heaven!

The story in Genesis does not pretend to be scientific account of how the world came into bei but rather it expresses a profound truth whi men deny at their peril; namely, that Creation a unity through which there runs a consiste power (call it God or what you like), which is bigger than we are, and can overrule us at any m ment, to our destruction.

The presumption of any nation, whether ou selves or Russia or any other, to claim hegemo over space is equivalent to Adam's original d obedience of the Lord of Creation when he seiz and ate the apple, and most certainly will lead the same result—expulsion from the Garden Eden, being condemned to a life of toil and anxie forever. God knows that if no agreement about t use of space is reached, the fate of every nati will surely be one of *toil*, to build up their astr nomical armaments, and *anxiety*, lest some fo pull the trigger.

Fortunate it is, however, that astronomy as we as physics points in the same direction as the mor consideration. For the absurdity of national sove eignty in space is made obvious by the fact tha the earth is spinning around at a great rate, wher as space is standing still, as it were. "What's you is only what spins with you," as someone said. O top of that is the fact that space vehicles travel a such a speed that they never could take off or lan in one little vertical cone of private space. The have to count on a trajectory that may pass over great many points on the globe. At 18,000 mile per hour any artificial boundaries are meaningles

So the facts of nature seem to reinforce th ethical demand that space be controlled interna tionally. This is what President Munro of the U.N

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neral Assembly has been asking. This is what ny thoughtful leaders of our own country are ing. Such cooperation, indeed, seems to be the y possible approach to the future (if, in fact, re is to *be* a future). For, after all, none of us, even the mightiest and best of nations, can sume to take the place of God, and dominate the iverse, as if it were not given freely to all by that ngeless deity "with whom there is no variation, ther shadow of turning." God plays no favorites! In the opinion of some, there appears to be a od chance for some kind of international agreeent at this moment. The opportunity resides in e fact that the picture is still fluid. Man has not ite yet planted his flags upon the moon. No ims have yet been staked out to this orbit or at. No present law applies to the ownership or ntrol of any regions beyond those where the atsphere exists. The urgency of the present instant therefore, that agreement shall be reached before ther advances give substance to national priores, or custom establishes divisive habits in default any common administration. As a matter of fact, is not unrealistic to hope that those difficult ighbors of ours, the Russians, might welcome a ious move to put the whole question of outer ace in the hands of the United Nations. For the ospect of the heavens filled with hundreds of tellites, each one armed with lethal destruction, d (as must be the case before long) flying the gs of many, if not most, of the nations of the rth—this prospect of terrifying anarchy must be repugnant to the Soviet Republic as to ourlves. There could so easily come a point where y one of fifty heads of State could wipe out the orld. When the power of annihilation is in many nds, all are equally unsafe, even mighty Russia. ut the time to provide for safety through central ntrol is now. Tomorrow may be too late, for the mple reason that, once established, no power is er easily given up. According to whether we plant *ternational* or *national* controls now will be the aping of the future.

Actually there is the framework of this kind of greement already established in the machinery of ie International Geophysical Year. Russia has en cooperating in that, without fault. By deepeng and extending this sort of cooperation, an fective agency might be set up on a permanent asis, which, under the United Nations presumably, ould be the best guarantee of order and restraint the future development of space.

Disarmament Breakthrough

Finally, I might just point to the greatest hope of ll. It is that if, in fact, the nations of the world re driven to, or are willing to come to, agreement the realm of outer space, this may be the way to reak through the insoluble deadlock on disarmaent generally. If we can agree on orbiting satelites, and missile launchers on the moon, and space latforms, then, working downwards, we can at ast agree to regulate lesser conventional armaents. If once we meet at the top and agree on he ultimate technical operation, then we should be able to meet all the way down the line on smaller problems and at last take the awful load of fear off the backs of mankind everywhere.

I think that I need hardly stress the concern of Christian people with this whole desperate matter. Our concern is, of course, to survive. But far deeper than the accident of life or death is our humble praise of the Lord "who made Heaven and Earth." The "earth is the Lord's, and all the fullness thereof." That man and that nation which in the ignorance of pride or the blindness of fear undertakes to desecrate the universe by calling it its own commits thereby a sacrilege.

Let scientists be warned: It is not they who will win the world, for it already is in the hand of the Almighty!

Let politicians beware: It is not for them to dispose of God's Creation, for he has already ordained that love shall rule, and we must either love or die.

"And God called the firmament 'Heaven' "—what a blessed name for space! As we take our first footsteps into that starry region that belongs to God, let us be aware first of all of his holiness and, standing together in a common brotherhood, worship him "upon the face of the deep."

Thanksgiving Prayer

ETERNAL God, ever make us mindful of all the blessings we are privileged to enjoy—the world of nature—the liberties, freedoms, and opportunities of our country—the sense of eye, and ear, and touch—for all whom we are privileged to love, and those who throughout life have loved and cared for us. Grant us a growing spirit of wonder and amazement, that in the common routine of life, we may be aware of thy boundless love and care. Teach us to cultivate an appreciation for those things in life which really do matter, and inspire us to hunger and thirst for the truth and righteousness which sets us free.

Forgive us, O God, when we have been satisfied with less than our best—when we have been indifferent to the opportunities before us—and for those times when by our words or deeds, we have added to the problems of our fellow men. Grant to us each day the strength and encouragement we need to do our best, and then each night give us a sense of worth-while accomplishment. Let not the pressure of duty or responsibility overwhelm us, or cause us to become indifferent to the feelings of those with whom we live and work.

Bless now, O God, the work each of us has been given to do, our homes and loved ones, and the fond hopes and worthy ambitions to which we cling. Ever defend and protect us from harm without and decay within, and keep us always true to the spirit of Jesus, in whose name we pray. Amen.—*Donald E. Ricker, First Presbyterian Church, Harvard, Illinois.*

The Christian Meaning of Hallow... Invites Us into an Imperishable Fellows...

We Are Not Alone

By Everett W. Palmer

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. . . . Hebrews 12:1, 2.

THAT speaks for the true meaning of Halloween. Unfortunately, this meaning has nearly been lost. Halloween, once celebrated as a sacred and joyous Christian festival, has suffered the fate which threatens Christmas and Easter. It has been embraced by the secular world and given the kiss of death.

Most Christian festivals were developed by early Christians as a creative substitute for undesirable pagan rites and ceremonies customary at various seasons. So Halloween began in the ninth century. It was the "hallowed eve" of All Saints' Day. It celebrated the imperishable fellowship of Christians—fellowship death cannot destroy, fellowship which binds earth to Heaven, fellowship linking every Christian on earth in gratitude and dedication to all the great and good who have lived before them. Halloween was established as a Christian substitute for an ancient pagan rite of Celtic origin. This pagan observance was based on the belief that on the last night of October the ghosts of the dead were released to prowl the earth together with an intriguing assortment of witches, goblins and devils in all sizes.

Whether you stay home on Halloween or venture abroad, it is easy to see that the shades of our pagan ancestors are much among us. What a host of ghosts, witches, goblins (with here and there a small-sized devil) roams the streets and invades our homes! How insistent their importunity, how insatiable their appetites, how delightful (usually) their company!

But what has become of the Christian meaning once given Halloween? Of course, we would be... last to disown the innocent fun we have, thank... the pagan antecedents of Halloween. Life would... flat and stale without at least once in a whil... witch on a broomstick, a really live ghost or a sm... sized devil bent under a pack of plunder.

But we are a people who need even more ... ministry of Halloween, the Christian festival of... imperishable fellowship. How much we need ... support and inspiration, challenge and coura... direction and salvation found in "so great a cl... of witnesses!"

Debt to the Past

First, we are reminded of our debt to the pa... Ignorance speaks in many languages. None is m... universally understood than the assumption th... nothing really significant ever happened until ... and our generation arrived on earth. Ingratitu... appears in many forms. None is more crass th... blindness to benefits others have provided us. Ed... cation serves many worthy ends. None, I ventu... is more important than alerting us to what the pa... provides.

Take the gift of speech. Constantly we use wor... to express feeling, convey thought, secure nee... achieve fellowship. Words by the thousands a... available to us. Several hundred million peop... across America and around the world have be... taught to know what they mean. To be denied u... of language would be a fate none of us would relis... How much language has any one of us created?

Take the freedom we know as citizens of t... United States. All of voting age may enter a boot... drop a curtain, and there in freedom and witho... fear of reprisal, vote as conscience dictates. Eve... day we enjoy privileges of free men unsurpasse... Whence came these institutions of freedom, the... sanctions undergirding our worth and rights as i... dividuals, these horizons of hope, this "sweet land ... liberty"? Who among us in a world of tyran... dared believe such things could be? Who of ... staked life and fortune in their behalf when the... were but a dream and a prayer?

Take this church, any church. Through th... church most of us have received our richest gift... Here we gained standards and strength for creati... character, our most precious possession. Here w...

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ound insights and incentive for self-control, our most important task. Here we have met opportunity and challenge to rise above self in love for man and love for God, our supreme joy.

Indeed, in the church we found doors opening to new life. We were lonely and despondent, tired and discouraged, ready to quit trying. Life had beaten us down. But in the church we gained new hope and courage. We found God's hand and he lifted us to our feet again. We won a victory that made us glad to be alive again. We were victims of drift, creatures of circumstance. We were cynical, bored, little better than parasites. But in the church we found purpose that brought life into focus, aroused our sleeping strength, joined us to the exciting enterprise of toiling for the world that ought to be, even the Kingdom of our Lord. We were captive of our worst self, burdened under guilt, haunted by an accusing conscience. But in the church we found release from the beast in us, release for the best in us. We experienced the grace of God's forgiveness, even grace to forgive ourselves. We were found by Christ and led out of death into life. So in and through the church we have received blessings beyond measure, our richest gifts. From whence came the church?

Do we have use of language? Do we breathe the air of freedom? Does Christ through his church lift us into new life? Then we have reason to remember with gratitude those who have lived before us in the service of truth, beauty and holiness. Every standard which points us toward excellence, every truth which sets us free, every insight which awakens us to the Divine, every endowment which releases us into fulfillment, even that of salvation through Christ—every benefit we enjoy tells of our debt to "so great a cloud of witnesses."

Source of Courage

Second, the Christian meaning of Halloween is a source of courage.

Are we looking for courage to stand for the right, overcome a calamity, master a fierce temptation, maintain loyalty to some noble goal, rise from failure and try again? Then know we are not the first to face such trials. Remember others have come this way before us and in the grace of God have won victories we can win. Think of the debt we owe to them. Know that they trust us to play the man. Understand that slackness or cowardice on our part will waste their achievements, desecrate their hopes, betray their trust. Courage has many sires, but none surpass the searching challenge of "so great a cloud of witnesses."

What was the spark which lighted the flames of revolt against Communist oppression in Hungary? The world looked in amazement at the courage of people pitting their bare fists against armored tanks and machine guns. Eyewitness reports tell of seeing them march with joined hands into the face of machine-gun fire.

What roused such courage? It began when crowds gathered in the square named for a great champion of freedom, the poet Sandov Petofi, who in 1848 launched Hungary's revolution against the Hapsburg monarch. There a voice in the crowd shouted a familiar line from a Petofi poem, "We vow we can never be slaves." They marched down the streets singing an anthem of freedom written by another hero of 1848. Two hundred thousand gathered about the statue of Josef Bem, military hero who fought for Hungarian freedom in 1848. At the foot of that statue a slender youth, in a voice ringing with passion, read a manifesto calling for freedom and a new Hungarian government. They lighted their courage from the torch of the past. Remembering the achievements of their fathers, "compassed about with so great a cloud of witnesses," the people of Budapest and of all Hungary found courage which amazed the world and planted seeds which yet will yield a harvest of freedom!

So in the early years of Christendom when dire difficulty threatened the future and Christians needed courage, a stalwart leader said, "Remember the faith and achievements of our fathers." In that masterpiece of rhetoric we find in Hebrews, chapters 11 and 12, he called the roll:

> By faith Abraham obeyed when he was called . . . By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer ill-treatment with the people of God . . . And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthat, of David, Samuel, and the prophets . . . who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire . . . won strength out of weakness . . . Some were tortured, refusing to accept release . . . Others suffered mocking and scourging, even chains and imprisonment. They were stoned, they were sawn in two, they were killed by the sword; they went about . . . destitute, afflicted, ill-treated . . . of whom the world was not worthy. . . .

Then this incomparable appeal:

> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. . . .

That was the catapult which hurled a mere handful of Christians undismayed and unafraid into the face of an alien world. Here they gained that incredible courage by which they laid seige to the mightiest empire men had known with naught but weapons of truth and love, winning a victory which yet astounds the world. With such courage the Christian meaning of Halloween would endow us.

Our Response

Now consider our response. Knowing we have been given so much, and aware of the trust placed in us, what should we do? The writer makes a threefold suggestion.

First, "Let us lay aside every weight, and the sin which doth so easily beset us. . . ."

Centuries ago when Christianity first made its way into what is now England a regiment of Saxons professed conversion and marched to a river for baptism. Each, however, insisted upon holding his right arm out of the water. They did not want their sword-bearing arm under the rule of Christ. They wished to be Christians, but not turn from

their pagan practices of plunder and pillage. They hoped to be Christians, but not quite!

How many of us march to the river, but hold out something: an ignoble habit we cherish, a resentment we treasure, a selfishness we prize. We want to be Christian, but not quite!

But thinking of what we have been given, knowing how we are trusted to represent the name and cause of Christ worthily, how can we answer with anything less than, "Let us lay aside every weight and the sin which doth so easily beset us. . . ." That is the first requirement.

Second, "Let us run with the patience the race that is set before us. . . ."

The cause of Christ does not move across the face of the earth like an invading army. The power of truth and love works slowly, invisibly, quietly. Like the power of the tide, it persists beneath the waves of many apparent failures. Hence, great patience is required lest we surrender to discouragement and turn deserter.

Third, the supreme requirement is, look "unto Jesus, the author and finisher of our faith."

While we are to be aware of the past, appreciate the past, and use the past as reason for courage, we must not be prisoners of the past. We dare not worship the past. We must keep our eyes front, centered upon him who leads the way, "the author and finisher of our faith," Jesus Christ!

Recently announcement was made of plans for the construction of a two and one-half million dollar office building which will pivot with the sun. To be erected in Grand Junction, Colorado, this six-story revolution in architecture will be built to pivot broadside to the sun in winter and turn edgewise to the sun in summer. It will use a maximum of the sun in winter, a minimum in summer. It will take its orders from nothing less than the sun.

This innovation in building construction declares what has long been sound practice for Christians. We look up to him who is the Light of the world. No matter the conduct of our neighbors, the temper of our times, or our feelings of the moment, we take our orders from him. He is the Leader we trust, the Standard we depend upon. In his light we find and give life!

That speaks for the true meaning of Halloween. It invites us into the grandeur of an imperishable fellowship. It links us in quickened awareness and gratitude with "all the saints who from their labors rest." It joins us with an incomparable source of courage. It mobilizes our best for Christ.

The Dark

(Continued from page 5)

Sammy Goldenbaum as a young Jewish boy with humble manners that reveal the barren correctness of years spent in military academies.

The dread of the dark of ancient Israel's existence finds timeless and penetrating expression in the opening chapters of Genesis. Here it is existence as all existence becomes when it is in essential [illegible] nial of God, or rebellion against him. In the st[illegible] of the Garden of Eden man is expelled from [illegible] only security he knows; in the anguished person[illegible] Cain we see the desolation of man's loneliness; [illegible] the myth of the flood man is overwhelmed by [illegible] impersonal waters; and in the little narrative [illegible] the Tower of Babel it is timeless, universal m[illegible] again, in frustrating isolation from his fellows a[illegible] unable to talk, to converse, to communicate. A[illegible] this last brings to mind the character of Big Dad[illegible] in *Cat on a Hot Tin Roof* trying to come in[illegible] communication with a son who has too long suffer[illegible] from empty relationships and bellowing his frustr[illegible] tion—"Why is it so damn hard to talk!"

Ancient Israel knew the dark of human existen[illegible] but believed also in the reality of love, divine a[illegible] human—and in that belief words and ideas we[illegible] created, descriptive of another and greater Samm[illegible] Goldenbaum, whose death was seen as redempti[illegible] of the relationships and lives of all who understoo[illegible] the death.

> He was despised and rejected of men; a man of so[illegible] rows and acquainted with grief; and as one from who[illegible] men hide their faces he was despised, and we esteeme[illegible] him not. Yet it was our grief that he bore, our sorrow[illegible] that he carried.

And one could add, without sacrilege, it was ou[illegible] darkness that he dispelled!

And this is no Sammy Goldenbaum after all. [illegible] Jew, yes. A rejected Jew, yes. An absolutely unpre[illegible] possessing and totally unlikely instrument of huma[illegible] redemption, yes. But in Christian faith, which [illegible] confess, also and at once the son of God, recreatin[illegible] and thus redeeming not only all the tragically frac[illegible] tured and distorted *human* relationships, but tha[illegible] relationship with *God* which alone makes possibl[illegible] the penetration of the final dark at the top of th[illegible] stairs. In this knowledge of divine acceptance an[illegible] the accompanying divine love one is enabled no[illegible] only to make the deepest self-acceptance, but t[illegible] venture confidently and without dread through th[illegible] dark of life—and of death as well.

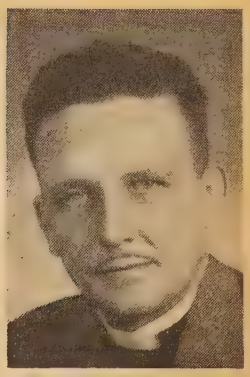
This postscript: Another critic, writing of th[illegible] role of Sammy Goldenbaum, said the boy's deat[illegible] is the "only far-fetched note in an otherwise beauti[illegible] ful drama. . . ."

The death of Jesus Christ on the cross is far[illegible] fetched too—but to those who believe, both Jews[illegible] and Greeks, it is the power and wisdom of God[illegible] removing the dread of the dark of our existence.

There will always be those critics of the gospe[illegible] who insist that the crucifixion mars an otherwise[illegible] beautiful religion. This is the scandal of Christianity, the Great Embarrassment, the Stumbling[illegible] Block. But, as William Inge would also say of his[illegible] play, the structure of the gospel would collapse[illegible] without it—for to those who believe, it is the power[illegible] and wisdom of God, removing the dread of the dark[illegible] of our existence.

O God, keep us mindful in Jesus Christ that we are continually with thee; that to thee the darkness and the light are alike; that in thy light we have light always through Jesus Christ our Lord.—Amen.

There Is No Such Thing as a Solitary Christian



By Ross W. Porter

So then you are no longer strangers and sojourn-s, but you are fellow citizens with the saints and embers of the household of God. Ephesians 2:19.

T WAS in the dentist's office that my attention . was drawn to an article in one of our popular agazines. I had just enough time to read its mes-ge. It set forth what Princeton University seniors e thinking: their aims, purposes, hopes, aspira-ons. Much of what they said sounded so familiar. very college student has, at one time, thought mewhat as they do now. And yet there was a note cynicism in what they said, a note of despair, and r too much hazy thinking about their religion. One of the seniors in particular spent some time iscussing his views of religion and the church. hat he says sounds so much like an attitude which as become quite common in all circles today. Here what he says:

> Basically, I do not believe in any particular church, and I do not have faith in Christ. I do, however, believe in God. I was baptized and brought up in the Methodist Church and have experimented with Catholicism, Quakerism, Unitarianism, and Christian Science. What turns me away from all kinds of organized religion is, above all, the ceremony and ritual that they involve. In fact, the only religion that really appeals to me is one that was developed by an ex-master sergeant and, from what I read somewhere, has been called the GI religion. You simply walk into a dark room, sit, stand, or kneel—as you prefer—and worship your own God (or whatever you choose to call Him), in your own personal way: no music, no sermon, no vocal prayers—everything strictly spontaneous. That encompasses my ideal of what religion should be.*

Now, of course, we could write this whole state-ent off as the confusion in thinking that often omes from a college student. He has had new ideas hrust at him, his horizons have been widened, and is mind has been stretched. He is just going hrough that normal period of time when everyone as his doubts and thinks he is intellectual when he an ridicule or question some basic things that man as always held.

Or we might say this young man was being a mart aleck—that he had a chance to be interviewed o he was seeing how well he might shock those who ead his ideas. But I would rule that out. Perhaps e is misguided and confused, but not insincere. He got hold of some ideas that he firmly believes and he is aiming to live by them.

I do not know this college senior; I probably will never meet him. But I would like to. In fact, I'd like to take him out to dinner and pick his mind, see what makes him tick, find out if I could what holds him together, and where he thinks he will really be twenty years from now, religiously and emotionally.

And I just cannot write him off personally, or what he thinks. For though I have never met him, I have met his counterpart, his twin brother, many times. There is not a week goes by that I do not talk with him.

He is the man who does not make any profession in Christ because, after all, it is not necessary. He just lives by the Golden Rule. This other fellow is a likeable person; but he is not around too often. He can worship God just as well on the golf course. Over here is a person who says that Bible reading and prayer are on the daily list of things to do, but not going to church because, after all, you know, the church is full of hypocrites.

The church member is often his twin brother, too. He is inside the church in one sense of the word for, after all, his name is on the roll. But he cannot be bothered with any real loyalty or consistent attendance or activity because the church is not essential for his salvation. You know the attitude I mean: "you can be a Christian without going to church."

This is why this college student cannot be ignored. Perhaps there is someone here this morning who leans toward this type of thinking, who is not quite sure himself that the church is that important for his Christian life—that this word "church" is something which you can take or leave as far as being a Christian is concerned.

The immediate reason for such a viewpoint is the timeworn idea that there are a good many churchmen who are not Christian. And instead of arguing that point, let us admit it. Many church people are not very Christian. Bishop Moore tells of the man in Georgia who came back to his home church after twelve years of shady living, crime, and finally jail.

*Otto Butz, *The Unsilent Generation* (New York: Rinehart, 1958). Used by permission.

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But he was all excited at the testimonial meeting in the church service, and when it came his turn, he said: "I'm glad to be back in my own home church again. I want to tell you that while it's true I broke the law and beat my wife and served time in prison, I want you to know, brethren, that I never lost my religion."

Of course, there are a great many people in the church who are not living up to Christian teaching, not displaying the spirit of Christ, and who are witnessing a hypocritical face of faith. But why should that excite someone to the point that he feels he does not need the church and can be Christian without it?

No Monopoly on Hypocrites

Is the church the only place where we can find hypocrites? How about the Kiwanis Club, Rotary, Lions, and Optimist Clubs? Don't they have any members who do not live up to club standards? What about bridge clubs? No hypocrites there? How about our school systems? I have never heard anyone say that children do not need to go to school because some of the teachers are not living up to their educational requirements and demands for teaching.

"All the hypocrites in the church" is no valid reason for ignoring it. We would have to close down and stay away from a good many institutions and programs if hypocrisy were the real problem and criteria. It is not strange that the church is unworthy. It exists for unworthy people. Day after day it receives sinners into its midst where the love of God can quicken and change a man. People should not join a church because they feel they are good enough, but because they know they are not good enough. It exists for people—and people are in trouble, sinful, needy, essentially a body of believers who are on the way, not a group which has arrived.

So let us leave our hypocritical argument. It won't hold water. Let us get to this young man and all others who feel that worship and the church are really not necessary, who have gotten their religion from a master sergeant in the Army or a neighbor, but who would not think of getting medical advice from anyone but a doctor, or legal knowledge from anyone but a lawyer. Let us look at all those who feel the church is just another organization, a group among a long list which is nice to have, but really is not essential for life. Don't we all get an idea like this every once in awhile?

We must answer the question: "Can we be Christians without being churchmen?" Yes, you probably can be a Christian without being a churchman, but you will be a pretty poor sort of Christian. You will be denying yourself some of the most important channels and aids for the nurture and development of our Christian life. You will be denying your children those aids that are necessary for them to intelligently and wisely choose Christ.

Take this line of reasoning and apply it to other areas of life. Can you get a high school diploma or college degree without attending a school? Yes, you can take a correspondence course and get by. But the logical place to go is school. Can you learn play golf without going to a golf course? Yes, y could learn in your back yard, but it would be ve difficult. You will be missing something if you nev get on the links. Is it not possible for a mode mother to have her baby at home like grandmoth did? Of course it is, but the hospital and the doct and nurse, the equipment and the training and f cilities of the hospital are aids for birth today.

A man may worship God outside the church. I fact, he should. But it is felt and believed by tho sands that some kind of religious organization essential to a vital religion. And we *are* talkin about "vital" religion—a religion that is first roote and grounded in historical and institutional trad tion and then made to mean something in a co temporary world.

It is perfectly correct to say that religion is in tensely personal, but we must not interpret that t mean that it is, therefore, private. It is concerne with our relationships to Almighty God, but als with our fellow men.

We are not plugging one particular church o social organization. Rather, we are talking abou the Body of Christ. About this institution, regard less of denomination or methodology, which is bu the continuation of the life and teachings of ou Lord and the unifying organization of his body o believers. This is the church. It may be right here i our midst now, in the countryside, on Main Street situated in London, in the jungles of Africa. Bu wherever it is and whoever may be there, it is th Body of Christ.

Institution Necessary

The Christian can no more get along without the church than the student without his teacher, the sick man without his doctor, the community idea without its organization to perpetuate and operate it. This Body of Christ we call the church is the only institution left in a modern world which exists for the purely religious view of life. There is no other. We might try to be Christian without it, stumble along with a fuzzy idea of God by ignoring it, but no man can be a solitary Christian, no man can simply draw the drapes of life around him and him alone, and say he can be an isolated Christian. For Christianity is fellowship, communion with God and others in the interplay of relationships with fellow men.

Being a Christian without the church would be like trying to be an American without the organizations that make up democracy. In a world where it is difficult enough to be a Christian with every aid that is available, the man who thinks he does not need the church is kidding himself. Before we criticize too harshly the organization of the church, remember that it is often more efficient than some of our business concerns which like to criticize it for its incompetence. It is able at times to make a dollar go farther than many others do, to win its way against many odds, and to reach young people in spite of a good many parents.

The Madison Avenue Presbyterian Church in New York, located right in the heart of Manhattan

land has outlived and outfought six wars and six ancial panics. This Body of Christ, the church, rted out with twelve men who simply wanted to rn and dedicate themselves. It grew and grew. is church went through persecution and death. members literally gave their lives when life was ap, but when men, in God's eyes, were impor- t. It has outlived and outrun every human or- ization the world has ever heard of. Can we te these facts off with a wave of the hand. Can say, honestly, after all, that we can get along hout it?

Walk out into the world today and you will find t a large segment of our world is saying that life profitless road, an arid path through the desert, 'futility so prolonged and complicated and dia- lical as to be worse than absurd." Is it not worth nething to an intelligent reading of life to have e church walk up to that kind of thinking and y loud and clear: "No"?

God in Christ established this church. Whenever are true to this God we say that life is purpose- , that our being here means something, it means nething important and vital. We say that all und the world this morning Someone is making righteousness, that God is not dead, but actively lling men to higher levels of life.

There is not a college or university, a business terprise or insurance company, a laboratory or ience that can save men. There is only one institu- n whose doors open wide for salvation—and that the church, the only one whose only purpose is breathe into man's nostrils the dignity of man, e hope of the world in Jesus of Nazareth, and the urpose for living that we might do God's will.

The Home of Grace

Have you not heard it rather glibly stated that a rtain man is "a Christian, though he never dark- s the door of the church"? That verdict is not together true, for no man can be radiantly Chris- an without the experience of corporate worship. ut, even if it were true, that man could not have en a Christian unless someone *had* darkened the or of a church. That man is at best a parasitic hristian. The church is an indispensable fellow- ip of believers. It is the home of the grace of God. e have all sought that grace. The one institution ft in society to dispense it cannot be ignored.

When the spirit of corporate worship dies in a an, when he feels so good inside that he does not eed others or the Body of Christ for his Christian fe, then it is that there is little left that is worth- hile to him in the pain of living. Worship is what e needs at this point—an experience of God with thers where he can be satisfied, cleansed, freed om himself, where all the broken fragments of life an be knitted together, where his eyes can be ifted to God from whence comes his help.

So innate is the urge of man to worship, that if e do not worship God, we will begin to worship urselves or our neighbors. Those who toss the hurch to the winds have not ceased to worship. It nay be the idol of a physics laboratory, or a sky- craper, or Lenin that is god. But they worship. And it is only the worship of God that can redeem us from the civil war of our egotism at these other points.

So, Princeton Senior, you may graduate with high honors. I do not know. But this I do know—all your education has not made you the wiser when it comes to your God. You may turn a sour lip at the Body of Christ, which is the church, but where will you be and where will you go when you want to get married, have your children baptized, your loved ones buried?

If your dreams come true and your life comes out as planned, you may be sitting behind a large mahogany desk with a row of pushbuttons, a brilliant man of success in our business world. But in your work-a-day world you will need some clean tenderness, some real sense of freedom, and barrels of brotherhood. And maybe the church, which you feel you get along without, will be the only place you can turn for healing all the emptiness you will sooner or later come to feel.

Worship and Witness

(Continued from page 10)

with the men in the Upper Room, the martyrs in the Coliseum, the faithful of all the centuries since. Here we join in ecumenical fellowship with Christ's disciples in Rome and Constantinople, in Africa and Asia and the ends of the earth. Here we witness anew Christ's incarnation, his healing and compassion, his teaching and preaching, his death at the hands of ruthless power, his resurrection at the hands of redemptive power. Here we remember Jesus Christ and renew our commitment to him in reverent joy.

In the worship of the Lord's Supper, we have an engagement of the whole person—something very important from the standpoint of mental health. Bodily senses no less than the inner workings of mind and spirit come into play. Here in eating and drinking in communion with others and with God we speak to deepseated, unconscious desires which were implanted in us in our earliest moments of existence as persons. By sustaining and intensifying these fundamental drives and giving them direction Godward, we are made better men and women.

Here too we learn to speak a new language, a language of the soul. The deepest desires cannot be expressed in ordinary words. They require poetry, or a symbolic action, such as a handshake, a kiss, a universally understood gesture or action. In the Lord's Supper our Lord has given us, through the church, a ceremony of prayer, a poem of deeds, with which we can pray prayers of confession, of intercession, of thanksgiving, of identification, which our tongues are too clumsy to phrase. The communion is a prayer, a petition addressed to our heavenly father. In it we appeal for the ability to express gratitude more effectively, for the power of remembrance of Jesus Christ, for strength to keep our covenant with him, for nurture of our creature-bound souls, for guidance on our uncertain way.

But it is more than private and individual prayer.

The Lord's Supper was given to the company of disciples—not to Peter, not to any individual. Our communion hymns almost all miss this essentially corporate nature of the communion. Our prayer is with the church. Let it be for the church, for the mission and fellowship of the church. Our witness is personal, but it is also social. The window which the communion opens to heaven is for the community of faith as well as for personal inspiration. We must not make the window darker, or take it for granted. Lack of discernment is a crippling fault. We must carry the truth, the fellowship and the forgiveness of the communion into everyday life, instead of bringing the half-truths by which everyday lives are lived into the communion. We have the key to heaven, to joy and triumph over every weakness and failure, in Jesus Christ. Let us interpret the world by him, see it through his eyes in worship, live it through his presence in witness.

In Milan Leonardo da Vinci's "Last Supper" masterpiece was painted 450 years ago on the wall of a refectory of a convent. Wind and dampness and the artifices of restorers had their effect, until in 1951 a work of restoration was undertaken, drying up the mold on the wall and removing at least five layers of color and restorations. When the work was completed in 1954 the greatest students of art were breathless with wonder at the glory of Da Vinci's artistry. One said: "The figures emerged as if from mist. . . . Space was full of their presence." The Lord's Supper may be like that for you. Habits, interpretations, ritual may have obscured its true meaning, but they can be removed. When they are removed, you will meet the living Lord in worship, and he will go with you along the Emmaus way of your life.

Love's Strength

By Roger A. Huber

THE other night after dinner with my wife and two friends I walked up into Sparta cemetery which lies just behind and slightly above our home. We walked up there because we had read in the paper that Sputnik III would appear on the southwestern horizon at about that time and we hoped to see it. As we stood there searching the heavens which declare the glory of God for something which declares not only the glory but also the sin of man, I thought of many things. I thought of the tremor of fear which swept across America on Thursday morning as our radios told us that Sputnik III was in orbit and as Werner Von Braun told us that its weight of 3000 pounds reveals the Soviet development of a launching rocket with at least 250,000 pounds of thrust and perhaps as much as 500,000 pounds of thrust. I thought of the shared scientific opinion that puts America one and a half to two years behind the Russians in our frantically satanic race for superior arms. I thought of the fact that the distress we feel at this announceme springs not from disgust with our own mass involvement in monstrous evil *but from our desp at being not quite as involved in it as the Russia are.*

I also thought about that lonely figure hangi on a cross, despised and rejected of men. And I thought of him, he seemed so weak, so helple so dead. We did not see Sputnik III, but I hear couple of our own jets screaming through the s and as their mournful whine faded away the thoug passed through my mind that maybe Jesus w wrong about love. After all, what could love possib have to do with a world like this, a world in whi men fill God's skies with the machinery of deat How could this forsaken figure on a Roman cr telling us to love our enemies, how could he, of people, possibly mean anything to a world li this? Situated as we are in fact situated, involv as we are in fact involved, and tangled in the w of Gargantuan evil, having finally succeeded dividing the world into two fantastically arm camps and being, as George Kennan has suggeste we and the Russians are, two poisonous spide caught in a bottle—in this kind of world, how *cou* this bereft figure on a Roman cross *possibly* ha anything to say that would really help? How cou *love* possibly win the smallest part of any victor given the facts of the present situation? In this kin of a world why should a man like myself beat h brains and his heart out even talking about so wea a weapon as love? Why should he bother? Especiall when he knows that he will be called "fanatic, "dreamy idealist," "subversive"? And why shoul you bother to listen? Especially when Jesus ma have been wrong in the first place?

As these dark thoughts threw their shadow across my mind and heart I thought of a passag in Herbert Farmer's book called *Things Not Seen*. And before I went to bed that night I looked it up I leave it with you now for it reminded me, as hope it will now remind you, that love is not s impotent and irrelevant after all. For the onl qualification, writes Dr. Farmer, "the only quali fication for victory required of love is that it shoul be able to endure its most shattering defeat an yet still remain love. If it does that, it has still go the whip hand; for in its very weakness of defea it has within it the invincible strength of remainin itself, and it will yet win its victory. As someon has said, 'you cannot defeat defeat.' Let men take every advantage of the seeming weakness of love let them bruise and batter and seek utterly t smash it, as they did at the Cross; but let it stil remain love, and in the end they will have to give up, and look upon what their hands have done and break down in its presence. At some time o other the very weakness of love will cut them t the centre of their being with more power than a two-edged sword."*

*Herbert Farmer, *Things Not Seen* (London: James Nisbet & Co., Ltd., 1927). Used by permission.

ROGER A. HUBER *is minister of Scarborough Presbyterian Church, Scarborough, New York. The above excerpt is from a series entitled "War and Peace—A Re-Examination."*

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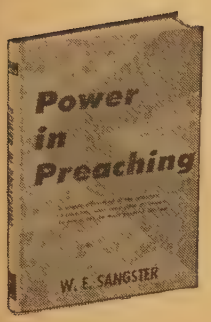

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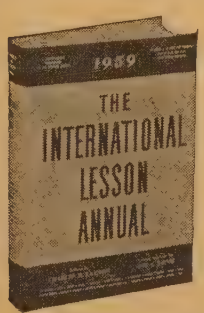

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The Lord's Prayer

By Henry Mick

THE prayers of any people provide the most reliable guide to their inner life and highest aspirations. Prayers, of course, do not always reach moral perfection. Yet, in prayer we find the worshiper at his highest, whatever that spiritual altitude may be. Man is never more reverent than when he appears to stand before God, and his sincerity is never freer from alloy than when he offers his supplication unto the Most High.

The prayers of Jesus lead us into the Holy of Holies of his great soul. This is especially true of the prayer known among us as "The Lord's Prayer," formulated as it was as a guide and as a fitting expression of approach to the great Heavenly Father, communicated to disciples by a teacher who felt that their souls were in his keeping. Indeed, nowhere within the Gospels is there to be found a more appealing and comprehensive epitome of the Master's mind and heart than in the prayer before us. This is high acclaim. Can it be justified?

A little reflection reminds us of the widespread use of this prayer. The occasion may be one of joy, marriage, or it may be one of sorrow, a funeral; yet, at each The Lord's Prayer is always fitting. Again, there are national or civic assemblies, at which a common and ecumenical expression of devotion is required. When such events occur this prayer is frequently heard, its charm not dissipated by repetition. It is without question among the earliest and most recurring of all the prayers we remember in the home, in the school, and in the church.

Universal Appeal

This wide range of use prevails in specifically devotional services. A brother minister of the Church of England told me that he uses the Lord's Prayer two or three times in every service. This may appear excessive. Yet the stately worship of that church is its great surety to a place among the things that remain. Of course, within the Free Churches the prayer is seldom used more than once in any service. Yet, on the other hand, it is seldom omitted from the well-ordered diet of worship; when this unfortunately does occur, the worshiper departs with haunting sense of loss.

But, how does the case stand with the larger circle of Christendom th includes the Roman Catholic Churc I once was invited with an Anglic clergyman and a Catholic priest to present at the laying of the foundati of an extension to a large manufa turing plant. When all was ready turn the first barrow of cement in the forms, the manager of the co pany requested me, his minister, to o fer a prayer. This done, the Anglica rector was called upon and respond in like manner, with a brief extemp raneous prayer. Then the Cathol priest was named, and as he r sponded, what was the prayer? No other than this prayer, and this pray only, in which we all joined. For moment there was neither Anglica nor Catholic nor Protestant, but a were one in a common prayer to common God. Of course, at the co clusion of the prayer our divisio again asserted themselves. We ha dogmas other than those found in th prayer, and prayers other than thos "after this manner."

The question at once arises: Wha is the secret of this universal appeal In the first place, the divisive factor that have rent the church and es tranged the children of God withi Christianity are not to be found withi The Lord's Prayer. There is nothin here concerning the inspiration of th Scriptures; nothing concerning th metaphysical relation of the Son to th Father; nothing concerning the Trin ity; nothing concerning ecclesiastica government; nothing concerning th number or nature of the sacraments whether two or seven, or whether the Eucharist is transubstantial or consubstantial; and nothing of the efficacy or mode of Baptism. It is abundantly clear that the battlegrounds of the

HENRY (HARRY) MICK *has served churches in Windsor, Ontario, Canada, for the past twenty-three years, nineteen years as pastor of Central United Church and the last four years as pastor of Victoria United Church. He has received degrees from the University of Chicago and from the United College in Montreal.*

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eds are not here. And yet, our Mas-
s direction is "After this manner
refore pray ye." The freedom of the
ayer from divisive elements is an
portant factor in its universal ap-
l.

Selective Discernment

As a unit of worship, The Lord's
ayer is conspicuously brief; yet its
ge encompasses the heart throes
the ages. The quest of God, the
ion of a New Age, the cry for bread,
desire to escape the tyranny of
t, the struggle of the higher self
ainst the engulfing treachery of
nptation and the problem of evil
ve been occasioned the dominant
d sincere pleadings of the soul in
ry age and under all skies.

The upward look to Deity is every-
ere, declaring an immortal longing.
deed, man without a God and an up-
rd look is of all beings most miser-
le, because he feels the pressure of
her urges, the external counterpart
which his faith does not supply. He
like a man with ears to hear in a
iverse of haunting silence, or like
e with eyes to see in a land of Egyp-
n midnight.

Man needs God as a noncompeting
llying center. We compete in almost
erything — politics, business, educa-
n, the houses we build, and convey-
ces we drive. We even compete in the
mples we dedicate to the worship of
mighty God, and in the monuments
rear over our beloved dead. Thus it
that a noncompeting rallying center
a rock in a weary land to men and
omen distracted by endless divisive in-
uences.

Potent Meaning

The cry for the New Age, the King-
om of God, is potent with meaning.
llowing the petition, "Thy Kingdom
me," we have the nearest approach to
lasting definition of the New Order
hich Jesus envisaged—"Thy will be
one on earth as it is in heaven." When
e prayed for the advent of the King-
om in Jesus' day, it was from a heart
rimming over with historic hope. An
e of plenty was anticipated, when the
ilderness and the solitary place would
e glad, and the desert would rejoice
d blossom as the rose. Peace was
en in all the earth, when the lion and
mb would lie down together; men
ould beat their swords into plow-
hares, and their spears into pruning-
ooks, and learn war no more. Right-
usness would cover the land as the
aters cover the great deep, and man
ould have no need to say to his neigh-
or, "Know the Lord," for all would
now him from the least even unto the
reatest.

The petition for bread is very human.
n it every man hears a prayer in his
wn tongue. If our desires are our
rayers, and if "prayer is the burden of
sigh," then never was prayer more
ommon than this petition for bread.
erhaps the most dominant factor in
etermining conduct throughout the
ges has been the economic, and its most powerful element has been the necessity of food. Yet, as religious teachers, we have urged men to believe the creeds; we have cried to them to flee from the "wrath to come"; we have called upon them to attain heaven; when all the time their hearts yearned to pray after this manner, "Give us this day our daily bread." In giving this petition such a central place the great teacher demonstrated once again that "He knew what was in man."

Debts, too, have been the evil genii of the race. Men have been scourged, imprisoned, sold, slain for debt. If one child of the race prays, "Loose us from our debts," all others surely respond, "So pray we all."

In speaking of the universal sweep of the petition "Forgive us our debts as we forgive our debtors," I am not thinking of material debts exclusively, exacting as they are. There are other debts—to parents, teachers, physicians, nurses, pastors, neighbors, to husband, wife, brother, sister, son, daughter—which never can be paid with gold or silver or bank notes. And beside these is our incomparable debt to God for his "unspeakable gift."

The vital connection between The Lord's Prayer and fundamental human needs is further seen in the petition for deliverance from the meshes of temptation. The careful reader of his New Testament is aware that the terms "temptation" and "evil" may have specific meanings here, but this need not

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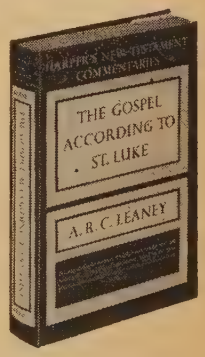

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turn us aside. There is enough common ground between the specific and popular meanings to justify our deductions. Temptation is the encroachment of wrong upon the domain of right. Wrong is what experience has taught to be the enemy of the common good. It would be strange had not the Master of men formulated a petition covering this, for it is as widespread as human existence. It has been observed that evil thoughts, words and scenes cling to the mind with a tenacity which is almost fiendish. The cause of this state of affairs is probably due to the fact that we are heirs to every emotion, appetite and passion of our ancestry in field and forest, in jungle and sea. Our present desires and emotional urges were begotten in the deep and in the wilds before the days of rational and ethical thinking. To such depth, this petition calls us into creative relationship.

Social Nature

Though very embarrassing to any interpretation of religion which is conceived in individualism and dedicated to the proposition of only personal salvation, the social nature of The Lord's Prayer is compelling. There is not a "God bless me" in it. Nor is there a "God bless me and my wife, my son John and his wife, us four and no more" in it. If one desires salvation in "splendid isolation," he must seek it elsewhere. On the contrary we have: *"Our* Father," *"our* bread," *"our* debts," "lead *us* not into," and "deliver *us* from evil." Was ever prayer like unto this prayer? The shepherd here is not satisfied while even the hundredth sheep is in the wilderness.

"Our Father" is as catholic as the blue dome of heaven. In it we have state democracy, Christian philanthropy, racial solidarity, and the foreign policy of the church compressed into two words. It was bound to break the shell of Jewish exclusiveness, and to embrace the Syrian, the Phoenician, the Greek and the Roman. "Our Father" stands without a limitation of race, color, creed, or tongue. Its sweep reaches the beggar by the way and the harlot on the street, as readily as it does the Herods and the Caesars on their thrones. Before the majestic strides of this prayer, cliques, oligarchies, aristocracies, and even hierarchies go down to the tongueless silence of the dust, and men and women, young and old, rich and poor, high and low, stand as a common family before a common God.

The universal appeal of this Prayer probably has been without parallel among the expressions of worship within Christendom; its selective discernment is penetrating, its social nature daring, its teaching profound. Yet the greatest element remains to be mentioned. While the Master went in and out among his fellows, performing deeds of mercy and disseminating his immortal teaching, there crept from his life into theirs the mystery of his wondrous spirit. In certain cases this subtle power adhered to his words. Nowhere is its presence more felt than in c nection with this simple but inc parable prayer. The central reason w it has been used ten thousand ti ten thousand, and the reason why will be used while devout men exte holy hands toward Zion, is becaus the magnificent, contagious spirit t pervades it.

Book Notes

Fall Clearance

Biblical

THEOLOGY OF THE OLD TESTAMENT. *Edmond Jacob. Harper & Brothe $5.00.*

IF we were to recommend but o book from the summer listing, t would be it, at least for the biblic field. Professor Edmond Jacob of t Protestant faculty at the University Strassbourg has distinguished himse among Old Testament scholars for h ability to grasp the wholes of biblic revelation as well as to detail its part It is fortunate to see both the forest a the trees, to follow a scholar over t long pull and yet to be able to recogni bypaths. Jacob is faithful to the histor cal movement of the books but is n content to see in them a purposeless co lection of documents out of the nomad life of ancient tribes. By the time he h reached the second page he has gott to the heart of things: "A theology the Old Testament which is founde not on certain isolated verses, but o the Old Testament as a whole, can onl be a Christology. . . ." But the autho never fits the Testaments together contrived jigsaw fashion. He simpl follows the writings where they lea For the recovery of scriptural preach ing that is going on today this boo belongs on the most select shelves Chapters on "The Image of God, "Election," "Covenant" and scores o others make it convenient as a theologi cal word book. At the same time th work leads the reader into the large literature on the subject. But why say more? Buy this one.

JESUS LORD AND CHRIST. *By John Knox. Harper & Brothers. $4.00.*

THREE works by John Knox, al dealing with the meaning of Jesus Christ have now been printed between two covers. Their appearance prompted us to open once again a well worn version of the shortest of the three, *The Man Christ Jesus* (1942)—the others are *Christ the Lord* (1945) and *On the Meaning of Christ* (1947). It was a pleasure to recall the underscorings that point to phrases which tend to become part of one's own vocabulary. The stance, like John the Baptist in the Isenheim altarpiece: "I have tried to point to Jesus, not to describe him."

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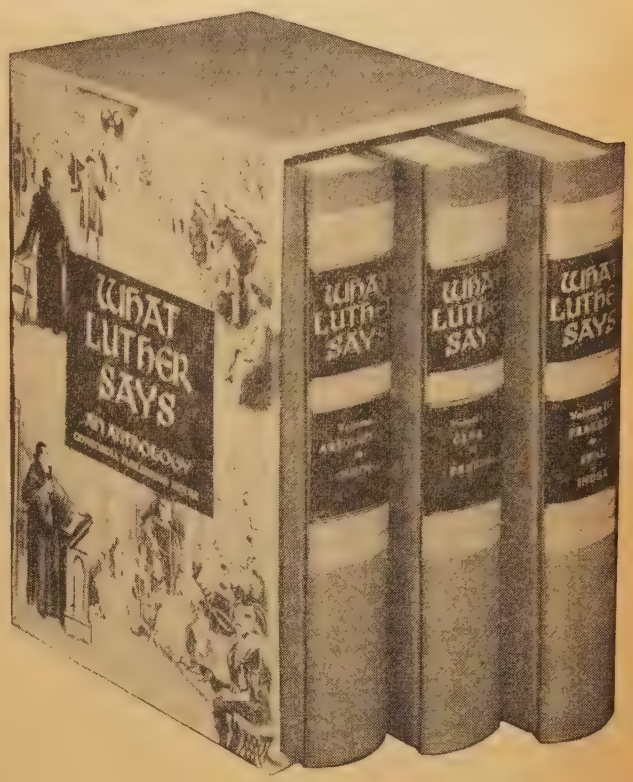

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The stress: "It was not the fact that a man had risen from the dead but that a particular man had done so which launched the Christian movement." The story, quoting Lightfoot, "For all the inestimable value of the Gospels, they yield us little more than a whisper of his voice; we trace in them but the outskirts of his ways." With the addition by Knox, "But they yield enough to convince us that the voice was one of surpassing beauty and the ways great beyond our understanding." The style: Knox can meaningfully invert the Parable of the Prodigal Son to that of the Prodigal Father. The other two, longer and less familiar to us, enlarge upon the mystery and meaning of man. Few writers have been so capable as Knox of grasping with one hand at the fully human man among men while hinting with the other at the fullness of the Godhead in Him. Knox is content neither with "adoptionism" (a man become L nor "incarnationism" (God bec man). But his fine historical sense le him from Enlightened or Old Mod ist repudiation of ancient Christologi formulations. He patiently recogni their attempt, to which he has mad new contribution: to assert that "(was in Christ, reconciling the wo unto Himself."

Early Church

THE BEGINNINGS OF CHRISTIAN A *By D. Talbot Rice. Abingdon. $7*

ORDINARILY books on ea Christian art do not find th way into ministers' libraries beca they are either too private and spec ized or they are too expensive. Abi don has plugged the gap with this w by Dr. Rice of Edinburgh. A glance the cover suggests that here is sim another book in the Abingdon form When opened it spills 93 black a white illustrations and four color productions. By choosing this form for economy and convenience the pu lisher has had to crowd the edges pages with some pictures, but all a clear and helpful. It remains a l question whether the subject should studied for its light on Christian histo or for its value as art. There is question about the later work; certain there is maturity in the mosaics of Apollinare Nuovo at Ravenna (six century) and Rice carries the story the eleventh century. But the art of t catacombs is still lavishly overprais by the modern cult of primitivism. H torically this work is important b cause, as Bernard Berenson points ou the figure arts did more to infect Chri tianity with Hellenism than did t writings of Greek fathers like Clemen and Origen. Sometimes Rice is guil of overloading with significance th earliest work, as when he borrows mo ern terms for this primitivism ("E pressionism," etc.). But all in all h claims are modest, and his patient e ploration, inch by inch, of the ear witness to the faith will intrigue th reader. Those familiar with Rice's oth work will not be surprised to note heavenly Byzantine cast and interest.

Calvin

CALVIN COMMENTARIES. *In Library Christian Classics. Edited by Josep Haroutunian. Westminster. $5.00.*

INTEREST in Calvin proceeds apac as is evidenced in the latest editio to the library of Christian classics, ex cerpts from the reformer's commen taries. Professor Haroutunian, wh lives and breathes the spirit of Calvin undertook more than planned, findin it necessary to provide a new transla tion along with his excellent introduc tion. There are many ways to go abou presenting a commentator's thought argument about preferences is fruitless Haroutunian's is topical: "The Bible, "Faith," "Providence," etc. Because o Calvin's familiarity with the letter t the Romans, for example, it might hav seemed profitable to isolate his com

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nts on that book. But more than equate indices are helpful here. here will be those who argue whether cerpting should even be undertaken. his, too, is beside the point. For most us it is either Calvin's commentaries this form or not at all. Since Calvin enched himself in biblical thought, s form of presentation of his work comes virtually a digest of Calvin in neral. Haroutunian deals with con-versial subjects such as the authority the Bible and predestination in the roduction. Then he turns over 350 re pages to Calvin, an old master at ntroversy.

Catholicism

MERICAN FREEDOM AND CATHOLIC POWER 1958. *By Paul Blanshard. Beacon Press. $3.95.*

ATHOLIC VIEWPOINT ON CENSORSHIP. *By Harold C. Gardiner, S.J. Doubleday. $2.95.*

T seems hardly necessary to say more than that Paul Blanshard is ack in a volume marked "1958," bigr, bolder, and more brash than be-re. Again he presents the mixture of arrantable fears and unwarrantable peculation that make his book popular t limited in usefulness. Never dull. ot limited in usefulness in case you e preparing a liturgy for Guy awkes' day. We understand, however, at the day passed from the calendar er a century ago in America.

Gardiner's book deals with one of the bjects that gives credibility to Paul lanshard. Censorship and boycott ave irritated the larger American ublic and particularly Protestantism hen it is involved. Intended to remove e sting from the practice it achieves e purpose: it makes the reader feel, If only they were this way, it would ot be so bad." But Gardiner's high evel refinements seem far removed rom the pressuring levels of the aver-ge diocesan and parish paper. That s the place where the dust gets kicked p into the air so that no one can see. ardiner, by the way, reprints an nteresting exchange between John ischer of *Harper's* and John Courtney Murray, S.J.

Theology

HEOLOGICAL ESSAYS. *By F. D. Maurice. Harper & Brothers. $5.00.*

WE have become accustomed to surprising choice of titles for aperback reprint; since this form of eproducing theological writing whose resent acceptance will be uncertain as developed, we seldom see a "trial balloon" loaded down with cloth covers nd a $5.00 price tag. But Harper has lone it, resurrecting the work of Mauice that is now a century old. Nor did dward F. Carpenter, who introduces he *Essays* choose the more familiar ocial thought of the great Christian ocialist of the nineteenth century. These are detailed and often styleless reatises on the Incarnation, the Atonenent, Regeneration. This will appeal to a specialized interest. The presentation is attractive in every respect; the introductory essay sets Maurice's theological endeavor in context.

CHRISTIAN SOCIAL RESPONSIBILITY. *Three Volumes. Edited by Harold C. Letts. Muhlenberg. $1.50, $1.75, $2.25.*

SMARTING under the accusation that Lutheran theology is ethically impotent, the United Lutheran Church in America some time ago proposed a symposium on Christian social responsibility. The treatment the contributors received from the publishers detracts from their achievement. The essays appear in three paperback volumes that

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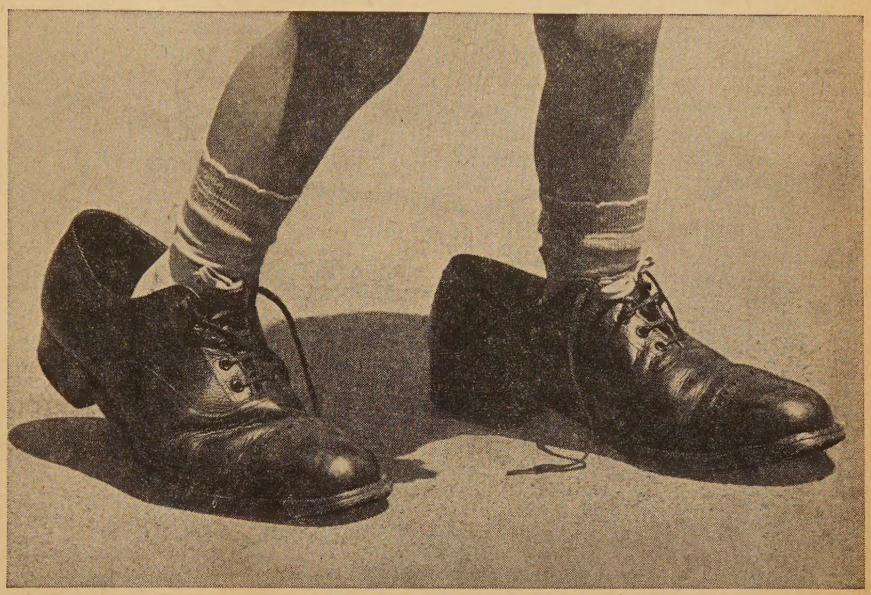

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look like unimportant and ephemeral adult Bible Class literature. The contents are important and should prove enduring. Volume Two, *The Lutheran Heritage,* is a repentant apologetic and historical study that will interest most those of the Lutheran communion.

Volume One, *Existence Today,* examines western society and personal life in the light of the gospel. Martin Heinecken's "False Hopes and the Gospel" stands out here. The constructive statement appears in Volume III, *Life in Community,* (culture, economics, politics, the family, church). Here the major proposal comes from Joseph Sittler in "The Structure of Christian Ethics." Sittler sees a parallel between his category, "The Shape of the Deed of God" and Dietrich Bonhoeffer's stress on Christ's likeness and *"conformation* with the unique form of him who was made man, was crucified, and rose again."

The symposium atones for a century of neglect by American Lutherans. In another format it might have received the attention it deserves. Perhaps it is not too late to remedy this with a second edition in one volume or in more imaginative paper covers. Better "shape" would be a valid category, would it not, Dr. Sittler?

Ecumenics

THE NATURE OF THE UNITY WE SEEK. *Edited by Paul S. Minear. Bethany. $4.00.*

CHRISTIAN UNITY IN NORTH AMERICA. *Edited by J. Robert Nelson. Bethany. $3.50.*

ECUMENISM AND THE EVANGELICAL. *By J. Marcellus Kik. Presbyterian and Reformed. $3.50.*

THE first of these three volumes is the official report on the Oberlin, Ohio, Faith and Order Conference of last autumn. Those who agree with Oberlin's thesis: that it is necessary to go deeper before we can reach out further in witness to God's saving event in Christ will respond eagerly to the volume which collects the papers, the reports, even the lists of participants. Among the speakers represented: Calhoun, Outler, Sittler, 't Hooft, Lilje, Blake.

Nelson's book grew out of similar interests and acknowledges its debt to Oberlin. An ideal twin-volume (the bindings are similar), it ranges in authorship from the anti-ecumenical Carl F. H. Henry through the pro-Oberlin Albert Outler to critical-of-Oberlin Charles Clayton Morrison ("Protestantism is Ready *Now* to Become One Church"). Quite a number of the papers are reprints, but Ne has served us all by bringing then gether and editing them well.

In a sour minority report on same subject, Kik makes it clear anti-ecumenical. He makes it less c that he is evangelical.

Sacrament

THE TABLE OF THE LORD. *Edited Charles L. Wallis. Harper & Br ers. $3.95.*

THE truism that the unitive sa ment is the most divisive aspec Christian worship would, one m expect, limit the possibilities of "ecumenical" anthology on the subj Wallis has achieved the impossible producing such a compilation. Perh it should not seem so impossible, clue: the sixth chapter of the Fou Gospel ("I am the Bread of Heave has heavy eucharistic overtones. Ma who refuse to accept it as theologi comment on the Lord's Supper find very profitable as devotional acco paniment to the sacrament. So w much of the church's language s rounding the central rite: when duced to dogmatic formulation it vides. Devotionally it is more broa acceptable. This collection inclu some complete services—the least fru ful part of the book for what it does classic liturgy—and hundreds of me tations, prayers, and poems associat with the Holy Communion. Will fi its way onto many tables of the Lo to the profit of the services involved

Sermon

THE HOLY SPIRIT IN YOUR LIFE. *Andrew W. Blackwood, Jr. Bak $2.50.*

THE neglected Third Person of t Divine Trinity, rescued from se monic limbo on Whitsunday, here r ceives full-dress treatment in elev sermons. Each witnesses to the pow of the Spirit in Christian life; each r lies on biblical witness, with conside able contemporary reference to mal them sparkle. The theological vie point is conservative. Among oth things, Blackwood is good at change emotional pace: he can move from caustic mood to humor to solemnit and carry the reader with him.

Contemporary

CHRISTIAN IN THE ARENA. *By Allan A Hunter. Fellowship. $1.50.*

SOMEWHERE in every sermon th preacher recalls the command t deny one's self, to take up a cross. I a fat and prosperous land this has hollow ring. It is profitable at suc points to recreate graphically the kin of witness and martyrdom that stil goes on on various sides of Iron Cur tains into our time. This paperbac collection involves the reader in th lives of Heinrich Grueber, Martin Nie moeller, and six other contemporar witnesses. The chief interest is to find examples of pacifist courage. Sermon illustration abounds in its 108 pages.

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Current Issues

IST AND CELEBRITY GODS. *By Malolm Boyd. Seabury. $3.50.*
ISCIENCE ON CAMPUS. *By Waldo each. Association. $2.50.*
E AND CONFLICT. *By Gibson Winr. Doubleday. $3.50.*

THE Christian faith impinges on and informs many aspects of cul. These volumes deal with the mass lia, the academic community, and family. Malcolm Boyd will need no oduction to those interested in istian faith and mass communicas. This volume gathers many of motion picture reviews, extended ments on the "religious" movie, on *Ten Commandments,* the life and d times of celebrities. Much of the erial has appeared elsewhere; thus, le it may be brilliant page-by-page, overall effect is often scattered and ying. Parts of the book are ephem, others ask basic questions.

he young man who bragged that only thing he had ever learned at ege was how to open beer bottles his teeth never met Waldo Beach. ch would have impressed him by own similar directness of speech; would have drawn him up short to somewhat more profound questions life. Most urban ministers have a ain number of college and university students in their flocks; they will be joined by campus pastors who welcome any contribution to the stewardship of student lives. Beach attempts to bring coherence to every aspect of that life, including social and sexual morality, perpetually plaguing problems.

Gibson Winter elevates the discussion of family life by placing it intelligently into context. New societal pressures have added more weight than the family seems to be able to carry: "cold war in the family," "fathers' abdication," "mother is 'all.' " Relying on biblical witness and the new light from the personality sciences the author seeks to reestablish the father, deepen the mystery of marriage, and understand the conflict of generations. "Mother is 'all' " by the way refers to the Amish meaning of 'all': to be dead. "The mother who takes over the whole family will be killed in the crossfire, and deep down she knows it." Fortunately, Winter is not content simply to complain, Philip Wylie fashion, about 'momism.' He has resources which secular critics do not possess; the stress on family life today compels ministers to seek out books such as this. They are in good hands with *Love and Conflict.*

Pulpit Calendar

Nov. 1—All Saints' Day.
Nov. 2—All Souls' Day.
Nov. 7—World Community Day.
Nov. 9—Stewardship Day.
Nov. 16—25th Sunday after Pentecost.
Nov. 23—Thanksgiving Sunday.
Nov. 27—Thanksgiving Day.
Nov. 30—1st Sunday in Advent.
Dec. 7—2nd Sunday in Advent.
Dec. 14—Universal Bible Sunday. 3rd Sunday in Advent.
Dec. 21—4th Sunday in Advent.
Dec. 24—Christmas Eve.
Dec. 25—Christmas.
Dec. 28—Sunday after Christmas.
Dec. 31—New Year's Eve.
Jan. 1—New Year's Day.
Jan. 4—2nd Sunday in Christmastide.
Jan. 4-11—Universal Week of Prayer.
Jan. 5—Twelfth Night: Epiphany Eve.
Jan. 6—Epiphany.
Jan. 11—1st Sunday after Epiphany.
Jan. 18—Missionary Day.
Jan. 18-24—Church and Economic Life Week.
Jan. 25—3rd Sunday after Epiphany.
Jan. 25-Feb. 1—Youth Week.

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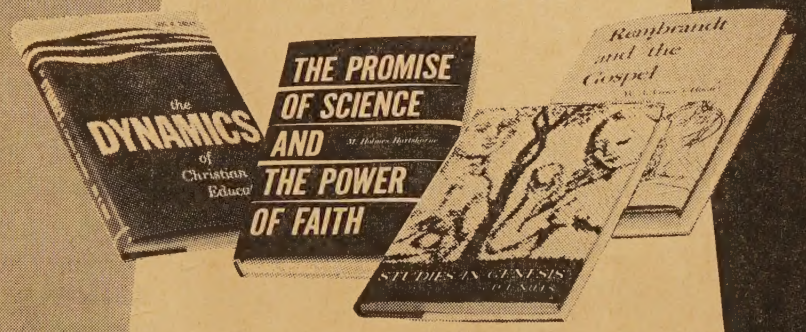
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By M. HOLMES HARTSHORNE. The thesis of this important book is that the alleged conflict between science and religion is a distorted reflection of the deeper conflict between the humanistic faith that modern science has served, and the Christian faith. *Publication date: Nov. 3.* $3.00

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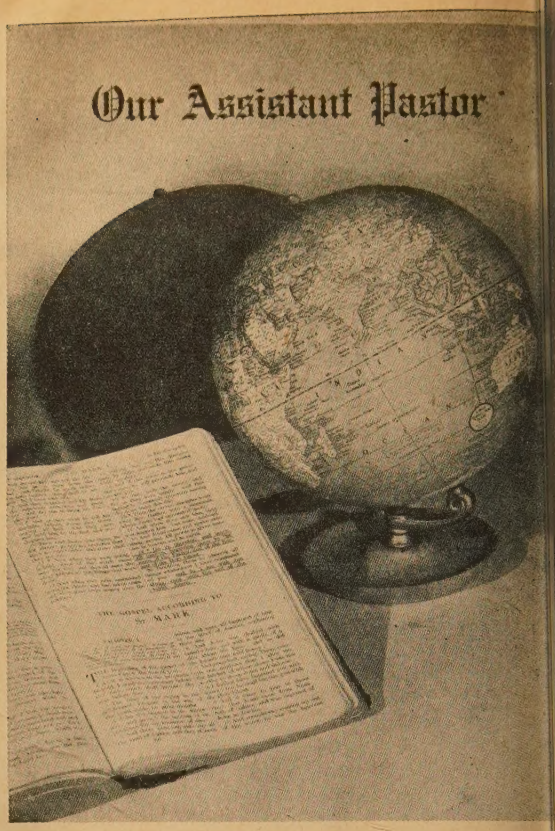

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